CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 27, 1834. NO. 698.—VOL. XIV.—NO. 20.

RELIGIOUS MISCELLANY.

[From the Concord N. H. Monitor.]

JUDICIAL OATHS.

MATT. v. 27—37.

On the interpretation of this passage mainly depends the question, whether judicial oaths are allowed or forbidden in the gospel. It is a question which I might not have felt myself called upon to discuss in the pulpit, did it not occur in a regular expository course. But I ought not to pass it over, nor ought I to hesitate to give you my opinion on the subject, however ill it may accord with your sentiments and practice. This I shall give you with my reasons for it after a brief paraphrase of the passage just read.

Ye have heard that it was said to the ancients, to your fathers, by *Moses*: Thou shalt not forswear or perjure *thyself*, but shalt perform unto the Lord thine oaths. The passages in the law here referred to are the two following: Thou shalt not swear by my name falsely, and, If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

But I say unto you, Swear not at all,—not only refrain from swearing by God, but from oaths of every kind; for whatever you swear by, you swear by what appertains to God, and therefore by him. Swear not at all, not even by heaven, for it is God's throne. I render the disjunctive conjunction in this place *not even*, because it often bears that sense. It does, e. g. in the following verse: The multitude came together again, so that they could not so much as eat bread, or could not even eat bread. Here the Greek word corresponding to our word 'neither' is used in the sense of *not even*, and I am disposed to think that it bears the same sense in the verse under consideration. Not even by heaven; for it is God's throne, or the place where are the most splendid manifestations of his glory.

Nor by the earth; for it is his footstool. The oriental throne was a seat with both back and arms, and of so great a height as to render a footstool necessary. The heavens above being figuratively represented as the throne of God, by a natural continuation of the same figure the earth beneath is represented as his footstool. Neither by Jerusalem; for it is not the city of your nation; but of God, the great and universal king.

Neither shalt thou swear by thy head; for it is not thine own; thou hast no power over it, thou canst not make one hair white or black.

But let your word for yes be yes, and your word for no be no, i. e. when you wish to affirm or deny any thing, use a plain yes or no; for whatsoever is more than this cometh of evil, i. e. any thing beyond this must either have a *wrong motive or an injurious tendency.*

Our Saviour instances in this place several of the colloquial oaths in common use among the Jews. I find no evidence that they were in the habit of swearing solemnly by heaven or the earth, by Jerusalem or by their own heads, and then deliberately perjuring themselves. But they probably viewed oaths of this kind in the same light in which frivolous people among us view oaths by heaven, by faith and the like, by which they freely accompany any assertion however trivial or unmeaning, and if they are in the habit of uttering falsehood, however false.

Let us now consider the question whether judicial oaths in the presence of civil magistrates are included in our Saviour's prohibition. I think that they are.

I think so, first, because they are not excepted. In a passionate, denunciatory discourse, we should not expect to see exceptions distinctly stated. But this sermon on the mount is a calm, methodical, didactic discourse. Moreover, exceptions are expressly made in several of the prohibitions given in this immediate connexion. Thus the prohibition of anger is not indiscriminate; but he only who is angry without cause is denounced as worthy of punishment. So in the general prohibition of divorce the case of conjugal infidelity is expressly excepted, and in like manner, had our Saviour intended to allow judicial oaths, instead of saying, Swear not at all, he would have said, Swear not except in judgment, or Swear not except before the magistrate.

I think, secondly, that our Saviour intends in this passage to prohibit judicial as well as other oaths, because, unless he does, he adds nothing to what Moses had previously commanded. In order to give this idea its full force, we must take into view the whole structure of this portion of the discourse. Our Savior is illustrating the position, that he came not to abrogate, but carry out and complete the teachings of the law and the prophets. Moses, he says, forbade murder; I go farther and forbid anger which leads to it. Moses forbade licentious conduct; I go farther and forbid the licentious thoughts in which it originates. Moses forbade divorce, without legal formalities; I go farther and forbid it, except when the highest moral delinquency makes it necessary. Moses forbade excessive revenge; I go farther and forbid all revenge. Moses enjoined love to neighbors; I go farther and enjoin love to enemies. In the midst of these precepts stands the commandment,—Swear not at all. Now if we suppose that our Saviour did not intend to prohibit judicial oaths, we make him in this instance go no farther than Moses goes, while in all other cases, he goes beyond Moses. We make him to say simply: Moses forbade you to swear falsely or vainly; and I make the same prohibition. For the law of Moses forbade all oaths except on the most solemn occasions. It forbade swearing on trivial occasions: Thou shalt not take the name of the Lord thy God in vain. It forbade false swearing: Thou shalt not swear by my name falsely. It forbade swearing by any other name than that of God: Thou shalt fear the Lord thy God, and serve him alone: thou shalt cleave to him, and swear by his name. There is nothing left unprohibited except oaths on judicial occasions or on occasions of equal solemnity, and if Christ goes beyond Moses in this case, as he does in every other instance in the same connexion, he must have prohibited solemn and judicial oaths. But if we suppose Christ to say here, Moses forbade perjury, I go farther and forbid oaths of all kinds, we then reduce this passage to the analogy of the rest of the discourse.

A farther reason for thinking that Christ intended to prohibit judicial, as well as other oaths, is that St James manifestly referring to these same words, quotes their substance in a form that still more manifestly excludes oaths of every kind: Above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation.

Moreover the fathers of the church for the first three centuries, so far as we are informed of their opinion, interpreted this portion of our Saviour's discourse to be a prohibition of oaths of every kind whatsoever; and there is abundant reason to believe that the primitive Christains abstained not only from swearing by false gods and on trivial occasions, but from swearing by the true God on solemn occasions. Now these fathers, and these primitive Christians, living as near as they did to gospel times, are good authority as to the interpretation of our Saviour's language, and most probably had traditional knowledge of the understanding and practice of the apostles on this subject.

For these reasons I think that our Saviour, in the passage under consideration, intended to prohibit judicial as well as other oaths. I am confirmed in this opinion by the view which I take of the utility and moral tendency of judicial oaths, viz: that they do no good and much harm. If this be the case, we should expect that our Saviour would prohibit them.

1. I first maintain that they do no good. A religious man's word is as good as his oath. He knows that every word that he utters, he utters in the presence of the heart-searching God,—that, if he gives utterance to falsehood, whether on oath or not, he lies not to men alone but to God. He therefore does not need an oath to induce him to speak the truth. A superstitious man, who has no religious principle, may perhaps be more likely to tell the truth under oath than without an oath. But it is the tendency of the times to do away superstition of all kinds; and the number is now probably very small, and is growing smaller every year, of those who have that superstitious reverence for an oath which would make them tell the truth when adjured by one, when they would falsify without one. The additional sanction which an oath gives to an affirmation or a promise rests indeed on superstition alone. For truth is the law of God; and whoever tells a lie or breaks a promise as truly and as heinously offends against his law, when without an oath as when under oath. Man is bound by the strongest of obligations to speak the truth at *all times and places*, nor can an oath strengthen or the absence of an oath weaken that obligation. But if the moral obligation of oaths rests on an unsound and false basis, they cannot be a safe or permanent instrument, and are surely an unworthy instrument in the hands of an enlightened and Christian government. There yet remain a class of men, who are neither religious nor superstitious; and it is commonly believed that such men are more likely to utter the truth under oath than without an oath. This may be the case; but if so, I do not think that it is the fear of divine retribution either in this world or the world to come that restrains them from perjury; for perjury cannot meet with a more fearful retribution than the scriptures expressly threaten to liars. It is the fear of the pains and penalties which the statute book attaches to perjury that deters bad men from bearing false testimony; and this fear would have the same effect upon Atheists as upon the believers in a God and a future retribution. Indeed, if I am rightly informed, the Chief Justice of our own State [New Hampshire] has laid it down as a principle that even Atheism should be no bar to a man's being admitted to testify upon oath, but that the only question to be asked is: Are you aware of the legal penalties decreed against perjury? Now, were oaths abolished, these same penalties for false witness might remain on the statute book, and exert as much influence as they now do.

Experience has shown that legal oaths do little or no good. Oaths are not generally kept inviolate by those whose word could not be depended upon. The instances are frequent, in some parts of our country alarmingly frequent, in which witnesses sworn to tell the truth, the whole truth and nothing but the truth, bear false, imperfect or exaggerated testimony. The legions of petty town officers that are annually sworn into office in New England do not appear in the least quickened to diligence or fidelity by the oath planted on the threshold of office. The members of our state and national legislatures become as readily the tools of party as if there were no oath that bound them to honesty, independence and fidelity. No where are oaths more numerous and strict than in the custom-house department both in this country and in Europe; but yet the custom house is proverbially the theatre of perjury—and in all these departments oaths are not only now inadequate to ensure honesty; but complaints of the inefficiency of oaths are of as long standing as the oaths themselves are. Uniform experience has shown that, while honest men will be honest without oaths, dishonest men will be dishonest in spite of them.

Experience teaches us yet another lesson with regard to the utility of oaths. There have been and are no better citizens or more honest men than those who have refused to take oaths. The primitive Christians were allowed even by their adversaries the praise of honesty and fidelity; and yet they never swore. More honest men than the Quakers as a body have been, the world has never seen. More perfect good faith than the Quaker and consequently non-swearing government of Pennsylvania kept, has never been kept. Never was a treaty preserved longer and more entirely inviolate than the treaty of Willian Penn with the Indians,—a treaty which had neither oaths nor vouchers nor sureties, and now no one doubts that a Quaker's affirmation is as good as another man's oath. The Anabaptists in Holland have been legally exempted from liability to oaths for more than two centuries; and to the Mennonites, a sect of Anabaptists, belongs a very large proportion of the intelligence, wealth, commerce and influence of Holland, and I believe that in the custom-house, in the courts and in the Senate, a Mennonite's word has at least as much weight as the oath of one of his fellow citizens. It is an indubitable fact that those bodies of men that have on principle refused to take legal oaths have always been remarkable for their probity and honesty. Nor do I think this a bare casual coincidence. I do believe that their dispensing with oaths of all kinds has had a decidedly good moral influence upon them, and that the entire abrogation of legal oaths would be in the highest degree favorable to the cause of probity and honesty throughout the whole community, a position which I shall attempt to illustrate by showing that judicial oaths not only do no good, but much harm.

A. P. P.

[*To be continued.*]

MY MOTHER'S LAST PRAYER.

'God protect thee, my little one,' said my mother, as I stood by her dying bed. There was a tremor in her fainting voice, which trembled on my lip. I, in childish joyfulness, shook the pale hand of my dying parent from my head; and buried my brow in the rich mass of dark hair which floated o'er her pillow.—Again her sweet voice sighed, 'Lead her not in the way of temptation, but deliver her from evil.' I raised my head from its beautiful resting place, and as young as I was, I felt the influence of my mother's prayer. Her lips still moved, and her deep blue eyes were bent on me as if they would have left one of their bright unearthly rays, as a seal of death-bed covenant; but she spoke not again. The last effort of nature had uttered that prayer, and she lived not to breathe another. I have every reason to believe that God has, in a degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of youth would have led me into errors, has the sweet voice now hushed forever, intermingled itself with my thoughts, and like the rosy links of fairy chain, drawn me from my purpose. Oft when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eyes sparkled with anticipated pleasures, have I caught the reflection of that eye, in the mirror, and thought it resembled my mother's; and as the mantle of supplication to heaven has come back to my memory, the clustering roses have been torn from my head, sober sadness has chased the natural glow from my cheek, and the light from mine eye; and my thoughts have been carried back to my lost parent, and from her, to the heaven she inhabits. The festival and all its attractions [illegible] forgotten, and I have been 'delivered from temptation.' Again; when the sparkling wine cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents and it has remained untasted. When my hand has rested in that of the dishonorable, and trembled at the touch of him that lays in his heart there is no God, as that voice seemed to flow with its fascinating accents, I have listened to it and fled, as if from a serpent of my own native forest.—*Unknown.*

[From the Christian Watchman.]

NO PERSECUTION.

Having frequently expressed our dislike to the Catholic religion, and deeming it to be our duty to do the same again as opportunity may present, it may not be amiss for us to state definitely the grounds upon which we oppose the Catholics.

In the first place, we disclaim all intention to persecute. To persecute, is to infringe upon one's natural rights as a citizen on account of his religious opinions. If Catholics come among us and demean themselves as good citizens, we would have them enjoy every advantage of citizenship, that our happy land yields to the freest of her sons, and we would concede to them also, the most unbounded freedom to worship God in what manner they may choose, provided they do not, by so doing, infringe upon the equal rights of others. But if Catholics, or Mohammedans, or Pagans, come among us, and introduce a religion which we think subversive of the gospel of Christ, or dangerous to our civil and social institutions, we will avail ourselves of the privilege of free discussion, which we enjoy, and endeavor to expose the fallacies and corruptions of such a religion, that by that means, on the one hand, we may, if possible, prevent the spread of such a contagion, and on the other restore those who are thus infected.

John Calvin fearlessly assailed the false doctrines and the corrupt practices of the Romish Church; but Calvin did not persecute the Catholics. On the other hand, he became a subject of persecution, on this account. This was unjust. He ought to have been permitted to discuss freely these topics, as in the providence of God, he did in spite of the Catholics. We live in other times, and in a happier country, where we are protected in this right. To expose then by a free discussion, what we think false to religion or dangerous to the state, is no persecution, it is the birth-right of an American citizen.

We believe the Roman Catholic religion to be utterly subversive of the gospel of Christ; and, in its spirit and tendency, utterly opposed to American institutions. The religion of the Bible is pre-eminently the defence of American institutions, but Romanism is a corruption of Christianity, and is therefore, as we might naturally expect, decidedly opposed to all that as American citizens we hold dear to us.

What was the church of Rome at the dawn of the reformation, when the remnant of God's people came out of her? In the expressive language of scripture, she was the mother of harlots and abominations of the earth, drunken with the blood of saints, and with the blood of the martyrs of Jesus. And what the Church of Rome then was, be it remembered, it now is. Not a single principle of her faith has been abandoned, nor a ceremony relinquished. Shall we be told by some that we see not in the Catholic religion in this country those enormities, of which we read in her history in other countries. Romanism in this country is the serpent in the egg, and needs time and circumstances to develop its true nature. Change in the Catholic religion is out of the question. It is unfortunately the offspring of infallibility, and therefore cannot change.

The fundamental principle of Romanism is, that the authority of the Church, expressed by its organ and supreme head, the Pope, is paramount to the authority of the Bible. Hence its tendency is to lay aside the Bible; and it is a matter of fact, that Catholics have but very little regard for the Bible. The great majority of them never see the Bible in the whole course of their lives. Protestantism, or a pure Christianity on the other hand, has for its fundamental principle, that the Bible shall be the only rule of faith and practice to the disciple. Romanism, therefore, is not Christianity. It retains not a single feature of the religion of Jesus.

Popery has in it the very elements of despotism. "Faith in the Church," says an eminent Catholic writer, "does not originate with the low and pass to the high; but originates with the high, and passes to the low;" i. e. it originates with the Pope who, as they say, is the *centrum unitatis* and passes from him to his subjects, as being of higher authority than the word of God; so that his subjects go and come at his bidding by the fear of eternal damnation. Such was the power of the Pope for centuries that princes were his most obedient subjects and were dethroned at his pleasure.

[From the Independent Messenger.]

BENEVOLENCE.

"There is joy in heaven, among the angels of God, over one sinner that repenteth."

Benevolence is the ornament of earth and heaven. It is the spring to all virtue, the essence of true religion, and the source of all true bliss. Few, if any, of the human race are wholly destitue of this principle. Malevolence is so far from being common to mankind, that when, in a few cases, after long habit it has grown to be the ruling principle of human actions, it excites an almost universal abhorrence. The opinion however that men are equally benevolent in principle or action, is destitute of the least foundation in fact, or support from experience.

There is on the contrary, a most beautiful ascent in the exercise the natural good will and kindness of heart, from the smallest degree of it in the most limited sphere, up to the angel of God whose eye surveys the whole circle of the human race, and whose benevolent heart bursts into a rapture of joy at the repentance and salvation of the basest and most degraded sinner in the wide world.

[illegible] his good and generous feelings and sympathies to the narrow sphere of his immediate family, caring not for others, and thinking not of the poor, the stranger, or the mariner exposed to the dangers and storms of the deep, far be it from me to deny him the merit of the little good he does, and place him on a level with those monsters in human shape who neglect their children, never leading them to school, or to the house of God, but permitting them to grow up in the midst of bad examples, in the neglect of all duty, practising every vice, profaning the Sabbath and the name of the Lord, and thus daily ripening them for early destruction. But while I render such persons as confine their benevolence to their single families, all due respect and esteem, I must say our world would be very wretched were there in it no men of nobler minds; and therefore I rejoice that there are those who take a lively interest in the welfare of their neighbors, their parish, their country; who think of the poor, the sick and dying with emotions of heart, and are ready to rejoice with them that rejoice.

Others again, overleaping the boundaries of kindred and country, embrace in the sphere of their benevolent feelings and exertions, the improvement and the happiness of every kindred and kingdom of the earth. This character is no fiction, but a most rare though a most lovely reality. Few indeed arrive at such a conquest of self, such an exact imitation of our blessed Saviour, while here on earth. But it gives me pain to see that this master of all the virtues and graces has not escaped the common fate; i. e. of being counterfeited. This has been done by restraining its exercises to the civilization, civil liberty, the arts, commerce and other improvements of the present life, to the neglect of the soul and its destination in eternity; as if that were an affair in which we have nothing to do, not only, but in which we are required to feel no interest. Than this nothing can be more absurd. Does not the future destiny of the soul, the better and immortal part of man, affect the character of God, the only perfect model for our imitation? Does it not affect the benevolence of our religion, the source whence we derive all our true benevolence? Natural good nature, by the help of finely written speculations, and touching descriptions of this subject, may assist certain persons to obtain such a state of feeling as would be gratified with the universal spread of learning and liberty and charity, especially if it can be done without much sacfice on their part; yet this feeling falls very far short of that deep sentiment and emotion of heart, which led the Saviour to die for the world and still leads his followers to make a common cause with their fellow creatures, in body and soul, for time and for eternity. This genuine sentiment of the heart is found only in the treasury of divine grace, upon which, they who can, after taking an interest in the temporal welfare of men, see their souls fall into perpetual insensibility, lose forever their consciousness of personal identity, or pass over the gulf of eternal perdition without concern or sympathy, have never drawn very deeply.

Now he only who has suppressed all the selfish feelings of his heart, and cultivated all the good propensities of his nature by the help of the gospel, can have fellowship with the angels of heaven, and with them feel the holy raptures of joy at the repentance of each sinner who cometh to God; because he is a brother, and because by so doing, he brings glory to God, honor to Christ, and gratification to all benevolent beings, as well as secures the eternal peace to his own soul.

Finally, gentle reader, if thou wouldst be in the way that leads to heaven, commence the difficult work of learning to be benevolent. Begin with the first round in that heavenly ladder, and place thy feet on every ascending round till thou arrivest at the top, where heavenly splendors will surround thee, and the company and the joy of angels shall be thy portion; and the visions of grace wrap thy adoring soul in the ecstasies of everlasting bliss. D***.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

ON THE EXPEDIENCY OF OCCASIONAL MEETINGS FOR SOCIAL RELIGIOUS CONVERSATION AND PRAYER.

NO. I.

In Unitarian Societies it has not been the general practice to hold meetings for religious conversation and prayer. There are indeed individual societies which have adopted the practice, the members of which believe that they have derived great benefit from it. But among the great body of this class of christians it has not been common. And yet I have thought that in the great mass of the community there are defects in religious character—defects not reached by our ordinary means of religious improvement, and which it has seemed to me can be remedied in no way so well as by properly conducted meetings for social religious conversation and prayer.

I propose therefore, Mr Editor, with your leave, in this and a few following essays to state what these defects are—the reasons why I think they are not reached by our ordinary means of religious improvement; together with the reasons for believing that they may be remedied by occasional meetings for social religious conversation and prayer. The remarks which I shall offer will refer principally to the Unitarian denomination, though I am satisfied that the defects which I have noticed are to be found in all denominations, in some to a greater and in some perhaps to a less degree than among ourselves. The subject is one I have for a long time wished to bring before the public. Indeed I once made the attempt to do this through the columns of a different and distant journal—but was prevented by multiplicity of engagements from pursuing the subject. Some of the ideas contained in this number were there advanced under a different name and in somewhat of a different form—with these prefatory remarks I will proceed to the subject of my essays.

I have said that there are in the great mass of the community defects in religious character. The first defect which I have noticed is *the want of a proper degree of true heavenly mindedness*, (if I may be permitted to use a word often used by divines). By heavenly mindedness I mean the pervading feeling that we are strangers and pilgrims on earth—that our present life is but a state of preparation for a higher, holier and happier state of existence; and that heaven, or a state of purity and blessedness in the spiritual world, is our home; together with the state of affections, desires, hopes and anticipations which this feeling if powerful and pervading will naturally produce. Let me illustrate this. There are several Americans residing in London. Yet, though they reside there they feel themselves to be but sojourners in the place. They regard America as their home, to which they hope after a time to return. They are residing there it may be for different purposes; but all have reference to their return to their native land. Is one engaged in completing a professional education? It is that he may be fully prepared for honorable distinction and extensive usefulness in that profession on his return. Is another engaged in the prosecution of business? It is that he may acquire a competency with which to return to the land of his birth. And so of every other pursuit. These individuals may speak the same language as those with whom they associate. They may engage in all the innocent amusements of the place. They may be unwearied in their devotion to business or indefatigable in their pursuit of science. There may be nothing in the pursuits to which they devote themselves to denote that they are strangers and sojourners merely. And yet in the manner in which they engage in their respective pursuits, there may be something which gives the impression that they belong to another land, to which they are preparing to return. There is manifested among them a strong American feeling. This is not manifested by their continually speaking of their own country and intruding their remarks concerning it upon all whom they may meet—nor by manifesting a shyness towards those among whom they may be placed. It is manifested by the peculiar but indescribable manner in which they engage in their respective pursuits; by their having reference in all their plans to their return; by the pleasure they manifest in an opportunity to converse with one recently from the land of their affections—and by their high relish of the joys of epistolary communion with those who are there; and by their naturally and almost involuntarily reverting in their conversation with each other to the land from whence they came and to which they are preparing to return. There is in short something in the whole air and tone of their conduct—what, you cannot precisely tell—but something which shows that all their warmest affections—all their strongest desires—all their most ardent hopes—and all their brightest anticipations tend to America and centre there; that they are looking forward to their return home with strong interest and preparing for it with diligent assiduity.

This it seems to me faintly represents the condition of christians, and points out what should be their state of feeling. We are placed here that we may in our several ways prepare for a higher, holier and happier state of existence. We may engage in different lawful pursuits; but all these pursuits should be followed with an ultimate reference to this preparation for heaven as our home. We may engage in the innocent amusements of life; we may enter upon the transactions of business; we may devote ourselves to the investigations of science and the pursuits of literature. Yet there should be something in the manner in which we do all this, which will indicate that we regard ourselves but as strangers and sojourners here; something which should show that we engage in them not as ends but as means; not as relating solely to this world—but with reference to the preparation we should ever strive to make for a heavenly habitation. This our heavenly mindedness should be manifested not by our continually talking about heaven and holiness and religion, and intruding our remarks upon these subjects upon the notice of all we may meet, nor by a cold shyness towards those among whom we may be placed. It should be manifested by the peculiar manner in which we engage in the pursuits of life; and by the ultimate object we have in view; by the delight we take in holding communion with our God in prayer, and, with our Saviour in meditation upon his example, and our endeavors to imbibe his spirit; and especially by the constant reference which we make in all our plans of business to another and a spiritual world. There should be something in all we do speaking of heaven and showing that our affections, desires, hopes and anticipations all centre there. This it seems to me should be the state of feeling among christians. And I am satisfied that I am not wrong, when I look into the life of our Saviour. As I read his history—go with him in imagination in his wandering—listen to his instructions—and unite with him in his devotions, I feel that although on earth and among men, still he is not a being of earth—he is but a sojourner here; that his home is in the bosom of the Father. But Jesus was the living representation of perfection in Christianity—what we should strive in some degree to become.

The defect of which I am speaking as existing in the great mass of the christian community of all denominations, is a want of this true heavenly mindedness; this spirituality of character; this spirit of the Gospel pervading the whole man. As I have been among my fellow christians, and have watched their plans for the education of their children, their general conversation; the manner in which they engage in the pursuits of life as indicating the tendency of their desires and affections; it has seemed to me that I was among people devoted to this world rather than among expectants of a heavenly inheritance. They educate their children for this and not for a heavenly world. They aim at manliness and not spirituality of character. They fix the thoughts of these young immortals upon distinction among their fellow men, and not upon advancement in holiness. And so in regard to their own conversation. They speak of a reverse of fortune as the ruin of a man, when it may be the very making of him as a spiritual being. They speak of him who is amassing property, rather than of him who is making religious progress, as the truly prosperous man. They speak of him as the truly happy man who has abundance of wealth, who is surrounded by friends and in the enjoyment of physical health; and not of him whose heart is right with God. I might go on, but I will forbear; I may be mistaken. I ask therefore that your readers will examine the subject for themselves and say whether there is not in christians generally—whether there is not in themselves in particular, a want of a proper degree of *heavenly mindedness*. J. W.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. II.

As it has become the duty of each teacher to make known the mode of teaching their scholars, I will offer a few remarks upon that subject.

My class being composed of young children, I use the catechisms—I endeavour to impress upon them the importance of well attending to their S. School lessons;—frequently request them to ask their parents to explain what they cannot readily understand, that they may be the better prepared to answer any other question that may suggest itself;—often ask them questions upon their previous lessons to see if they remember what has been learned,—sometimes read a portion of scripture that is in connection with their lessons, that they may better understand it, and know that they are taken from

thence—am watchful that they pay strict attention, to the many exceedingly interesting addresses that are offered—question them in regard to them—ask them about the different characters, in former exercises, to see if they have not forgotten that which by imitation will prove beneficial to their characters. You will see that I have not adopted any exact mode.

I have said that I sometimes read a portion of scripture to my scholars—in regard to this, I must confess that I cannot interest them as I could wish. A person must have a very thorough knowledge of the N. Testament, to explain its figurative language and the style in which it is written, and lay it in a plain and interesting manner before the mind of a child. Nothing is of more importance than that a child should thoroughly understand the history of our blessed Redeemer, and become acquainted with his life, particularly of his youth—it is so disconnected in the Scriptures, here a little and there a little, that while some phrase, unmeaning to them, is revolving in their little minds, they overlook many of the most beautiful traits in his character. They forget his parentage and descent and place of residence; they do not learn that it was about 100 miles from Nazareth to Bethlehem the place of his nativity; it does not enter their minds, that the city of David was thronged by citizens from all parts of the country in consequence of the law of Augustus, and that all the houses of resort for travelers were full to overflowing, so that his parents were obliged to take lodgings in a stable. As I have said before, the language is so different from that now in use, that it is a difficult task for a person of a common education to explain the Scriptures to a child.

I have recently taken Ware's Life of the Saviour, and after hearing them recite their lessons, &c.—read from that, and find that they are delighted with it. This they can understand, and they listen to it with eargerness. Here is his life, written in the style of biography in our days. In this they seem to see him as he was, the son of a mechanic; they watch his movements, and listen to his conversation with the doctors at Jerusalem, when only twelve years of age; they quickly discover that he was obedient to his parents; and it is told in such a familiar,simple manner that it cannot but have a good effect on their characters through life. They here learn a lesson from the highest authority, to respect the aged. In short—I think no one can read a chapter or a page, without acknowledging, that the writer has so beautifully delineated the character of Christ, that it makes a more deep and lasting impression on the minds of children, than the reading of the Gospels; and for its accuracy and truth, the N. Testament will vouch.

I have said thus much in regard to the Scriptures and the life of our Saviour, because I think if we would teach children *religion*, we must begin at the foundation; the example of Him, who spake as never man spake, must be brought before them in a manner at once pleasing and impressive, so as to influence them in all their future occupations.

FOR THE CHRISTIAN REGISTER.

TO THE BENEVOLENT.

Mr Editor—As much is said and done at the present time to raise the standard of good morals among the poorer classes, will you allow a friend to the poor to suggest a few thoughts in their behalf, particularly with reference to their religious habits. For instance, look round this city. Here we have every gradation of intellect, and all manner of occupations. The wealthy and those in what is called "comfortable circumstances," are enabled to attend church on the Sabbath, and scientific lectures during the week for their instruction and entertainment. But how is it in general with our Seamen, day laborers, and all that numerous class who do our heavy work? They form a very important link in the chain of society,—and we cannot do without them. Why may they not be enlightened by useful and practical lectures, delivered in a plain, familiar manner. It really appears as though we did not consider this subject in a proper light. But they are, for the most part, left in ignorance, and must grope their way through the world after a fashion—perhaps in vice. But, with a little care, they might be trained to virtue and temperance, and love of useful knowledge. Now, Mr Editor, if it is not thought bare-faced egotism, I wish to beg the attention of the benevolent to these classes. I have been anxious for a long time to see some one step forward to check skepticism and immorality among these classes, by establishing classes for the free, familiar discussion of various subjects, which will be likely to interest them, and at the same time call forth their moral feelings, and lead them to respect our civil, social, moral and religious institutions. If I had the means, it would afford me great pleasure to engage in this work; but as I have not, these hints may possibly call forth those who have abundant means, and who are much better qualified for the work.

Senex.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 27, 1834.

POPERY—WHAT SHALL BE DONE?

This is the title of an article in the last Recorder. The Editor quoted a few sentences from what we had written the week before, beginning with the questions—"What would those who are exciting so much alarm by their description of the great strides which the Catholics are making towards power, require the people or government to do?" We quote a part of the Editor's reply.

This is coming to the point; and we are disposed to answer it. In the first place, however, we believe that the probability of Catholic ascendency in this country has been overrated by some; but to say nothing of the "Great Valley," it is certain that the number of Catholics has very much increased in Boston, New York and Philadelphia, &c. within a few years; that serious evils accompany the increase; and we must do *something*, or affairs will grow worse and worse. As for excluding future immigrants, we do not believe it will be done. The inducements they have to come here, will bring them here. The demand for labor will be supplied; and they will come to supply it. The only question is, what are "the government or the people to do" with them, when here?

We do not know that *the government* ought to do any thing with them, as Catholics; although no foreigners of any sect, ought to be allowed to vote at elections, so easily as they now do in some places. But we have something for *the people* to do, and we wish to see the people engaged in doing it.

These Catholics must be converted. People may call this fanaticism, or bigotry, or what they please; but when a man does not deem it important that others should be converted to his principles, it is because he *has no principles*.

The Editor proceeds further to give his reasons why Protestants are bound to attempt the conversion of Catholics, and points out in this connection the leading, palpable errors of Popery. In all that he says, he shows a promptness and vigor, an independent exercise of his own feelings and judgment in the case which no one can fail to respect. He does not indeed point out the mode of operation but insists upon the duty, and upon making everything tend to it.

The work cannot be accomplished by public controversy. Statements and arguments in the newspapers, and the like, may promote it, just so far as they lead to efforts for the conversion of individual Catholics to the truth; and no farther. And but for our faith in the possibility of rousing Christians to such efforts, and in their ultimate success, we would drop the subject at once and forever.

"This also is coming to the point;" and, if we mistake not, some of the "controversy" has been tinctured with surmises and reflection much more calculated to imbitter the hostility between Catholics and Protestants in general, than to prepare the way for "the conversion of individual Catholics" from their errors and superstitions. But we let this pass and proceed to the conclusion of the piece in the Recorder.

Such are our 'orthodox' views of the subject. How is it with Unitarians? Is Unitarianism so much better than Popery, that Unitarians ought to desire and seek the conversion of Catholics, or is it not?

We presume this question of our "orthodox" brother is asked in good nature; at any rate we shall take it so, and answer it with the same Christian charity and sincerity, and gravity too, as if the Editor were seriously asking for information. Unitarians we have always regarded as the very chief of Protestants. They protest not only against Papacy, but against every encroachment upon religious liberty and Christian equality, secret or overt. Synods, Assemblies, Councils, and greater or smaller associations of whatever name, which undertake to limit God's word by their finite views, are not bodies to which Unitarians look up with reverence and awe. They pray therefore that Papists may be converted into Protestants upon the broad Protestant ground of the sufficiency of the Scriptures and the right of private judgment; and they pray also that protestants may be converted to the doctrine of the true Unity of God in opposition to all Trinitarian theories; that they may be converted to the doctrine of the paternal character of God in opposition to that of original sin, or native depravity, of a vicarious atonement, of personal election and consequent personal reprobation; that they may be converted from every doctrine which, in our view, would constitute, instead of a merciful father, a partial, cruel, or unjust sovereign.

PROSELYTING SPIRIT OF THE CATHOLICS.

We entertain no doubt of the existence of such a spirit among the Catholics, but we have not feared their success to any extent; nor have we any proofs that there is much occasion for alarm on this score. We have been as ready as any of our brother Editors to deprecate the evils, which the influx of foreigners, especially of Irish Catholics may bring upon us, economical, political and moral. The time may come (if it do not come soon, it may be too late) when the eyes of the community will be opened on this subject. The right of suffrage ought not to be granted so soon to foreigners who migrate hither, if granted at all. This should not be viewed as a party question. If naturalized foreigners, who know nothing of our political institutions, turn the scale in favor of one party to day, they may do it in favor of another tomorrow. The question then should be, with all who value our free constitutions of government, whether they are not endangered by creating as we have done a mass of voters, who are incapable of judging what are the true interests of the country, and who are the fit persons to sustain them. But we leave this matter to politicians.

CONVERSION OF CATHOLICS.

Much as we would fain hope and pray for the conversion of the Catholics, we fear it would be a slow process under the wisest human efforts. No one probably is sanguine enough to believe that much can be done in this way with adults. If there resided any where among us a despotic power to take up the children and youth, and educate them and impart to them the habits and modes of thinking of the purer part of our native population, so that when grown to men and women they would mingle with, and feel a common interest with the sons and daughters of native parents, much might be hoped for acquisitions to the protestant cause. Can any thing be done by invitation, by persuasion, to bring them into our schools or into schools provided for them, and to make them what we would have them to be?

UNITARIANISM IN SCOTLAND.

The Christian Pioneer (printed at Glasgow,) for October, is filled with the proceedings of the Fourth Anniversary of the "Scottish Unitarian Christian Association" held at Glasgow on the 31st Aug. and 1st of Sept. The accounts of the distribution of books and tracts in the course of the preceding year, (amounting to nearly 7,000), and of the faithful labors of missionaries in the cause, show that the objects of the Association are followed up with great activity, perseverance and zeal; and that the success of these exertions, if not equal to the wishes and prayers of those who promote them or share in them, are sufficient for encouragement and animating hope. They are not ashamed of their poverty, nor do they repine because not many mighty and not many noble are called.

Various Resolutions were adopted and Addresses made.

The Rev. James Forrest, "who was educating for the ministry of the Church of Scotland at the University of Glasgow, but whose scriptural inquiries have led him to the belief that Christian Unitarianism is the doctrine of Jesus, addressed the meeting" on the subject of a resolution respecting the growth of Unitarianism in opposition to the efforts made to obstruct its progress. Concerning the manner in which it is met he makes the following remarks:

It is a mistake to suppose, that the cold reception which our cause meets with from Scotsmen, is owing to a deep-rooted affection which they are thought to have for the heart-withering doctrines of the national creed. It is rather, in my opinion, the result of a long undisturbed repose, into which they have been lulled by centuries of rigid Presbyterian discipline. It is not so much the effect of a love of Calvinism, as of an unwillingness to bestir themselves to accomplish reforms, which many of them *must* and *do* know to be seriously required. To rouse them from this spiritual lethargy, vigorous and unwearied exertions must be made; but if made and continued, they cannot fail to be followed with a most bountiful harvest of success. Let but a series of firm appeals be addressed to the good feelings of the people—let but their hopes be awakened, and their powers called into exercise by strong and sustained efforts; and many will not be slow to take up arms against the gloomy system, to which we wrongly imagine they have an inveterate attachment. Let us but encourage them to rise in their own vindication; and I believe that this country will, in the lapse of a short interval of years, present, perhaps as much as any other, the spectacle of a keen and animated struggle for religious reformation. I *may* be deceived; but I cannot help entertaining the delightful hope, that the time is not far distant, when our population will cease to 'call evil good, and good evil;' and, when breaking in sunder the fetters of priestly domination, their courage and energy will revive, while breathing the hallowed atmosphere of Christian liberty.

If we wish to accelerate the approach of such a period, in the most effective manner, we must, doubtless, above every other care, seek to exhibit the earnestness of a sincere piety, and the warmth of an affectionate zeal, in calling upon our orthodox brethren to examine the nature of our pretensions. To multiply the number, and increase the zeal of inquirers, we must show, not by a mere display of words, but by the resistless demonstration of high minded and holy enterprise, that we feel the inestimable value of our sacred cause.

But the most interesting address, partly from the circumstances of the speaker, was that of the Rev. Henry Giles, who thus alludes to the religion of his early years.

The religious opinions of my childhood were those of the Roman Catholic Church; and education confirmed what my infancy imbibed. I was originally of these sentiments—because they were the first which my opening existence met—because they were those the guardians of my youth inculcated—because they were those which came recommended by a father's authority and a mother's love—because they had many attractions for youthful fancy and youthful fears,—and because they pleaded what, to my predisposed judgment, appeared sufficient arguments.

I had early loved immortality; the hopes and fears, the pleasures and the miseries of an unseen world had fastened on my dawning intellect with more than common tenacity. On the ground of reflective powers, I have at best, no reason for vanity; yet such as I possess, became developed, when others of my age indulged more in the active and physical pleasures of our nature; and thence it is, that I can scarcely,in the retrospect of my intelligent existence, remember a time when man's destiny did not appear, to my mind, surrounded with a deep and solemn interest. I loved Christianity, because it shed a light on this destiny; and Romanism was the only form of Christianity with which I was acquainted. Believing thus as I did, sincerely and earnestly, the doctrine of a future state—the desire to be happy in the perpetuation of my being, became also an absorbing principle of my soul. Religion alone pointed out the manner of securing this object; and in my mind, Romanism and religion were identical.

Again;

And *here*, let me briefly present a slight view of my mind's experience in its struggles and convictions, respecting the Roman Catholic religion. The point which most sensibly affected me was, the doctrine of 'exclusive salvation.' I thought it a severe decision, that men's souls should be doomed to misery interminable, for not submitting to certain abstract positions and arbitrary ceremonies. I thought it unaccountable, that individuals should excel in all practical goodness, and yet be *damned*, because they were not included in the boundaries of Papal communion, or venerators of Rome's ecclesiastical dictates or ceremonies. I thought it unaccountable, that good men here of *various names*, should so far resemble one another in all that constitutes substantial excellence, and confers real dignity on human character, and hereafter be eternally and infinitely separated. I thought it apparently inconsistent with all the operations of God brought within our knowledge, that he should confine his goodness, in religion, to a defined circle; and that He alone who knows the heart, should overlook its practical worth, unless it came recommended with the passport of a complex creed and a subjected understanding. Still the decree of an infallible church had thus determined; and from such a decision, I had not as yet the courage or the knowledge to dissent. It might seem strange; but my reason, I had heard, was inadequate to determine about such matters; I might regret, but could not amend—I might wonder, but could not object: the mantle of infallibility and authority had been cast upon the church; her *congregated prelates* had inhaled the mystical inspiration which accompanies its descent, and as to humbler children like myself, it was our duty to wrap ourselves in the foldings of its skirts, and with patient and silent submission, lie comfortably in the *darkness* it cast around us.

With a few words respecting the state and prospects of Unitarianism in Scotland, we close.

Rev. Mr Yates, of Glasgow, near the close of the meeting speaks of the present state of Unitarianism in Scotland, of "its rapid increase, its ardent zeal, its growing power" &c. We cannot doubt that he speaks sincerely and with evidence. We do not believe that he meant to cherish or excite expectations which had nothing to rest upon.

UNITARIANISM IN IRELAND.

Much excitement has been produced among the Unitarians of Ireland in consequence of a Letter published in London, under the signature of "Presbyter," misrepresenting "the principles and intentions, the past history nnd present condition of the more liberal portion of the Presbyterian denomination" among them. This Letter was occasioned by an Address to the Lord Lieutenant of Ireland from the Remonstrant Synod of Ulster, with the Presbytery of Antrim and the Synod of Munster. We have not seen the Address; but the misrepresentations of "Presbyter" are exposed in a letter of Dr Montgomery "to the Editor of the Dublin Evening Post" with an energy and sharpness of rebuke which must have made the anonymous "Presbyter" say to himself, 'O, that I were unknown.' Is there not reason to suppose that there exists, if not a deep laid combination, at least an understanding among leading orthodox Presbyterians and Congregationalists in the United Kingdom, on this subject? That they expect to stifle Unitarianism, which is really breathing more freely than it has ever done before, by representing it to be in a state of extreme weakness, and, as it were, at its last gasp? We give the following suggestions of a correspondent upon the case.

IS IT ACCIDENTAL?

Mr Editor,—I have another ominous coincidence to communicate. It appears that the same game has been played off by the orthodox respecting the Unitarianism of Ireland, which had been simultaneously acted respecting England and America. Is not this singular? To repeat my former question, is it accidental? Mr Colton goes over to London, and tells the wondering people that Unitarianism is fast expiring in the United States; at the same time Dr Matheson comes over hither and proclaims the same solemn tale respecting England; and at the same time an Irish clergyman publishes to the English the same story respecting Irish Unitarianism. The tactics of party warfare are very mysterious; its stratagems are as inexplicable as they are sometimes dishonest; but it is rare I think to meet with one so desperate and silly as this. Do men suppose that they can extinguish a light by roundly asserting that it is going out? We have heard of a College joke whereby a poor credulous and nervous student was made sick and nigh to death, by an agreement among his friends that every one should exclaim as they met him, How sick you look! The poor fellow was frightened into skin and bones and took to his bed. Perhaps it is only a similar waggery that our conscientious orthodoxies are practising on us;—they hope to alarm us into a consumption, and drive us out of our churches by the nervous fear that they are falling down. But if so, the joke is as poor as it is harmless. It is certainly calculated to make us smile, but rather with contempt at the pitifulness of the trick, than from a perception of its wit. Let us charitably hope that it will not be repeated.

The attack on Ireland above referred to, has drawn forth a very severe and spirited reply from Dr Montgomery of Belfast, some extracts from which might be interesting to the readers of the Register. He says that the number of Unitarian congregations is thirty-seven, besides various incipient Societies, and that the number of individuals is about 40,000. E. N. T.

The following extract from Dr. Montgomery's Letter in the Dublin Evening Post shows the general tenor of the Address.

We dared to express our devoted attachment to a patriot King—our respect for his enlightened Representative, the early and unwearied friend of equal laws—and our unbounded veneration for the glorious principles of civil and religious liberty. All this, undoubtedly, was exceedingly provoking; but our career of offence was not yet complete. We ventured to testify our approbation of certain wise and salutary measures of Government, "calculated to satisfy the reasonable expectations of all good subjects, to destroy the baneful seeds of party discord, to open up the resources of Ireland to industry and commercial enterprise, and to unite all her inhabitants in loyalty to the King, obedience to the laws, and good will to one another." Nay, we had even the hardihood to state the truth, with regard to the new system of National Education, and "to assure his Excellency, from our own observation and experience, that it had been already followed by very salutary results; and to express our conviction, that a system which so liberally provides for the literary, moral, and religious training of the great body of the people, without interfering with the doctrines or discipline of their respective Churches, will, at no distant day, be gladly adopted in every portion of Ireland." But "worst of all, and most to be deplored," we concluded by declaring "our gratitude to Divine Providence for national and personal blessings, our anxious desire to maintain the integrity of the empire, and our sincere wish to live in Christian amity, and the exchange of all kind offices with every class of our fellow-countrymen!"

The first misrepresentation noticed by Dr M. is one in the "Belfast Guardian" on the authority of a gentleman said to be "very conversant on the question of Presbyterian Statistics." "I believe" says Dr M., "he is so; and it was therefore the more infamous in him, while pretending to set down the names and population of our several congregations, to represent one at about the eighth part of its actual numbers, several at less than one half, and to omit two long established congregations altogether!"

Of the principal adversary, the author of the Letter in the London newspaper, Dr M. thus speaks:

So determined is "Presbyter" on misrepresenting every thing, that even historical facts are openly falsified, and the known events of the passing age shamefully distorted. He says, "These three bodies the Remonstrant Synod, the Synod of Munster and the Presbytery of Antrim are entirely composed of men who have in part seceded, and in part been ejected, from the orthodox and Christian portion of the Presbyterian Church in Ireland, on account of their Arian and Socinian opinions." Now, this is not merely "in part" but in whole, a daring fabrication; and yet the writer says, "that he speaks from personal information!" No existing minister of the three bodies was ever *ejected* from the General Synod of Ulster. The Synod of Munster has existed nearly two centuries, and was always a distinct association; the high-minded predecessors of the Presbytery of Antrim, would not bow their necks to the yoke of human bondage, and were compelled in the year 1726, to form a separate society in vindication of their Christian liberty, and for the assertion of the sufficiency of Holy Scripture; and the Remonstrant Synod voluntarily withdrew from the parent Church, in the year 1829, because that Church bad openly and disgracefully violated its own laws, and trampled upon the fandamental principle of Protestantism. In no case was the separation grounded upon *doctrinal* differences; but on a total denial by the General Synod of the sacred right of private judgement, and its enforcing of human authority in matters of faith. At this moment, a Trinitarian may belong to any of the three liberal bodies, and in point of fact, three of our ministers are avowed Trinitarians at this very period."

Again,

If it be a crime to entertain Unitarian opinions, "Presbyter" well knows that the misnamed orthodox Synod of Ulster is tainted to the very core; for, to retort the words which he has applied to us, "that body embraces amongst its members every grade and shade of heresy respecting the Son of God, from high Arianism down to low Humanitarianism." The only difference between them and us is, that we honestly avow what we really are, while they hold out false colours to the world, and hypocritically profess a uniformity of creed amidst every variety of faith. Nay, at this very moment, several of their ministers are denouncing each other as unbelievers and liars, invading each other's congregations with maniac fury, and disturbing the peace of society by their unhallowed contentions!

Such an antagonist as "Presbyter" appears to be could not have fallen into the power of any one who would more thoroughly demolish him than Dr. M. has done.

SCHOOLS.

We have placed on our last page a few interesting reflections of Cousin on *Normal schools* as they exist in Prussia, and as applicable to France. We should have said that normal schools are such as are intended for the preparation of teachers. In these schools, like others, there are various gradations in the Prussian system, from primary normal schools as nurseries of village teachers for the poorest parishes, to the highest schools of that name.

We here subjoin an account, much condensed, of the primary normal school of Lastadie near Stetten.

It is intended for poor young men who are to be country school masters, and who in the mean time may gain a part of their subsistence by manual labor. Nothing is taught but what is necessary for poor country parishes. It is intended to be a Christian school, teachers and taught composing one household and one table, all upon the simplest plan. Those young men are preferred who are born and bred in the country, and if they are acquainted with some handicraft, or with gardening, they have opportunities for practice; indeed manual labor is to some extent combined with the main object. The course of instruction is designed to teach the pupils to think, while they attend to reading, writing, arithmetic and singing. They are to be put in the way of instructing themselves. The objects of instruction are religion, and their own language,besides what have just been mentioned; also the elements of geometry and natural history, and narratives of national history. Accuracy of language is attended to. The period of study is two years; in the first they learn what they are to teach; in the second they practice teaching (in a school of poor children attached to the normal school) according to a fixed plan. The number of pupils in the normal schools is twelve, and they do the work of the house. The daily lessons begin and end with prayers and psalmody. The object is to promote faith quickened by charity. "What will it not require," says Cousin, to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor. No one is admitted under eighteen or over twenty years of age—must be able to sustain an examination in what is taught in a good country school—and produce satisfactory testimonials of his character and the state of his health. The examination on quitting is conducted by the school councillors of the department, and certificates furnished, with the gradations of 1, 2, 3,—all the students attend divine service in the Church of Lastadie on Sundays. The Report of Cousin in regard to the whole provision for public instruction in Prussia is minute and full of interest. Much we should think might be learned from it which would be applicable even to our republican system.

PRAYER.

The Efficacy of Prayer. By John Brazer. Printed for the American Unitarian Association.

This tract or discourse is written in a manner well suited to the subject, and the views it embraces are among the most momentous. Mr Brazer considers prayer as a means of obtaining the specific favor and help of God, both in regard to our spiritual and temporal welfare, which we may not expect to receive without it."

We are not prepared to say whether this is or is not precisely true; but we should prefer to separate the propositions embraced in it. The distinction between temporal and spiritual good, being in its nature infinite, and knowing so little as we do what temporal blessings, as they are commonly called, and as we ought to regard them, tend to our eternal good, our prayers for the most part should be very general respecting temporals. It is true we cannot refrain from prayers for certain earthly favors for ourselves, and for those who are intimately connected with us; for health, freedom from pain, safety in peril, and the like. But it may be necessary for our probation that our prayers should not be answered. And bodily comfort, ease, prosperity, life, or whatever else it may be pertaining to the body, are not worthy to be compared with the prosperity and health of our souls and of the souls of those who are dear to us. In the Lord's prayer we have authority to pray for daily sustenance, and examples are given of the efficacy of prayer both in the Old Testament and in the New which in their immediate purpose appear to be merely temporal. But it must be acknowledged that concerning most things solely temporal we must pray blindly if we pray at all, and a confiding heart in the overruling Providence of God, a will submissive to his will, a constancy in duty, with humble trust that he careth for us, is the prayer of faith which reposes in generals, and descends not often to particulars.

But not so for spiritual succor, and for whatever promotes spiritual nourishment and growth and perfect stature. Here we may be as specified as we will, watch and pray constantly, fervently for victory over every appetite and passion, and every temptation. And here too, we know, that if we pray in faith and sincerity, our prayers will be answered. We can perceive the effect. And if every thing goes ill with us in the world; if we have no evidence of a favorable answer to our prayers in what pertains to our outward condition, we have that answer of peace to the conscience which enables us to rise above every physical evil.

But we did not mean to write a dissertation. We cordially recommend Mr Brazer's Essay. It contains a succinct and satisfactory reply to the objections made against the Efficacy of Prayer derived from the *Immutability of the laws of nature*, and from the consideration that *God is unchangeable, and that therefore it is a mere presumption that we may prevail upon him by our importunities.*

In approaching the subject directly, Mr Brazer maintains the Efficacy of prayer because this Efficacy is *promised to our prayers in God's revealed word*; and not resting upon authority only, *it is in itself, entirely rational.* Moreover, "Prayer is a native instinct of the human soul," and involves necessarily the belief that if duly offered it will be heard; being thus *a necessary part of our natures, it is not implanted in vain; and thus necessarily involving this belief, it will not be disappointed.* This is a very strong view of the subject, and, we believe, a true one. For though so many seem to live without God in the world, and restrain prayer, yet there are seasons in the life of almost every one, when gratitude, will utter itself in thanksgiving, for undeserved favors; when penitence will make confession, urged by conscious guilt; when fear will break forth in supplicating tones, from impending danger of a speedy summons to the bar of God.

OCCASIONAL SERMONS.

We have three discourses before us of this kind, all well deserving of notice. We shall speak of them in the order of time in which they were severally delivered.

The Spirit of Jesus. A Sermon preached at the installation of the Rev. D. H. Barlow, in Brooklyn, New York, December 17, 1834, by W. H. Furness.

The Text of Mr. Furness' Sermon is from John iv. 34. "My meat is to do the will of Him that sent me."

He begins with a beautiful and touching description of the circumstances under which our Saviour uttered these words. They furnish a striking instance of his allegorical mode of giving force to a moral or preceptive lesson, among a multitude of a similar kind, in which instruction is drawn from some incident, example or event, in which the principal end seems in a manner accidental; thus elevating his teaching above the dulness of formal precepts and formal reasoning.

The author of the Sermon speaks of the lamentable deficiency in Christians in disinterested goodness; in doing the will of God for its own sake. There are those who "cultivate what is called goodness because it is very decent and respectable"; and "those who do what is right not from love, but for example's sake"; and the *climax of goodness, with the great mass* of those who aim to be Christians indeed, is, not so much the love of holiness, as of the rewards that are proferred. And here we will let Mr. Furness speak for himself, in the following eloquent passage; for we know not how we could better fill the same space for the benefit of our readers.

Even those who profess religion, and seriously aim to bring religious considerations to act upon their characters, do not seek their great object with the true feeling. They are always dwelling upon the recompence of reward. It is not virtue, but happiness; not holiness, but heaven that attracts and absorbs their regards. They are ever sending their imaginations onward into the world beyond the grave, and the ravishing idea is that there, if they can only once get to heaven, they shall be safe and at ease. They are led along by the vague dream of a state of endless and unqualified bliss,where the fear of untold sufferings shall never more reach them. Their springs of spiritual action, are their hopes and fears—selfish hopes and slavish fears. It is not with the essential and unutterable beauty of goodness that they identify all that they most ardently desire. But they are captivated and swayed by the expectation of some great compensation for the exceeding wearisomeness of God's service, and their feeling seems to be that if it were not for a large reward hereafter to be received, the practice of righteousness would be very dull and disagreeable, not to be thought of in comparison with the pleasures of a worldly life. It is the melancholy defect of nearly all the prevalent forms of religion, that they countenance and encourage men in regarding pure, spiritual goodness, as only a means of attaining some future and far greater good, as if there were in this whole universe of God any greater good, any good that does not sink into insignificance *in* comparison with the simple consciousness of doing well! Accordingly, even the religiously disposed are blind to the true nature *of* the service in which they prefer to engage, and in which they do engage with no small show of being in earnest.—Thus blind, *they* make no spiritual progress. Various duties are discharged, but languidly and with no discrimination, but with a painful feeling of restraint. No hearty pleasure is taken in well-doing. There is no alacrity, no enthusiasm.

Are not these things so? Do I exaggerate? Is not the good that men do for the most part, either a mere tribute to the opinion of the world, or the result of a cool calculation of interest, or a service irksomely performed from no motive but the hope of a reward? When we examine ourselves, are we not forced to confess that under one or another of these heads, nearly all that is good in us, must needs be classed? Is the goodness that we commonly meet with now-a-days, any thing more than a matter of temperament, or of policy, the product of opinion, the offspring of vague hopes and fears?

From this description of what true goodness or holiness is not, the transition is easy to the description of what it is, which the author proceeds happily to illustrate in close connection with his text.

The newly formed Society before which this discourse was delivered have our earnest prayers

for their prosperity, for their growth in numbers and graces, and for their manifestation of "the spirit of Jesus."

Christianity a permanent Religion. A Discourse delivered at the Dedication of the new Meeting House for the use of the Cambridgeport, Parish October 29, 1834. By Artemas B. Muzzey, Pastor of the Society.

Text. Matthew xxiv. 35; "Heaven and Earth shall pass away, but my Word shall not pass away."

Mr Muzzey infers the permanency of the Christian religion from its present existence, after trials in ages gone by, which can scarcely be surpassed in coming time;—from the character of its Author; from its identity with truth; from its foundation in holiness and virtue; from its accordance with the teachings of nature; from its beneficent influence on man's temporal condition; from its adaption to the wants of mankind; and from the fact that man is a religious being. It will be perceived that the topics are skilfully chosen; and they are treated with much ability both in regard to the moral reasoning when it is demanded, and to the allusions to history and citation of historical facts, requisite for illustration. We might select valuable passages, if we had room. We intend at another time to place among our selections, what the Author says concerning the identity of Christianity with TRUTH.

A sermon preached on Sunday evening, Nov. 2, 1834, at the Ordination of Charles F. Barnard and Frederick T. Gray, as Ministers at large in Boston, by Joseph Tuckerman.

Text. Matthew xi. 2—6.

"There is scepticism among us," says Dr Tuckerman, "and there is infidelity upon the question, *What can Christianity do for the poor?* and it is even tauntingly varied into the form, *What has Christianity done for the poor?*" It is the great purpose of the preacher to answer these inquiries; and, in replying to them, while he shows satisfactorily what Christianity can do, and what it has done in some cases, he exposes a lamentable deficiency in the amount of what it might accomplish, owing to human remissness.

This discourse is just the kind of Christian plea for the cause of the poor, before those who are not poor, as might be expected from such a divine as the preacher is well known to be, who has consecrated his talents for eight years to the ministry for the poor, with most remarkable success, ever ready to spend and be spent in their service, and to task his invention for their good. It is such a plea as shows that he is signally gifted for the head of the work in which he has been and continues to be engaged; such a plea as is due to the coadjutors who are aiding him in his severe labors; such a plea as this whole city ought to listen to. It should be in the hands (it must come home to the heart) of every one who has any time or money to bestow for the improvement of the character, and consequent improvement of the condition of the poor. *No pledge of fidelity or skill is* wanted in behalf of the Senior "Minister at Large;" he is known by his works," and honored for his works sake. But he does promise for himself and his Colleagues;

"We will hold ourselves in readiness for any, and every call of service, in the department of society in which we minister. I am sure that my colleagues have brought their best affections, their souls to the work. I know that God has blessed it. And if you and we shall be faithful to our high objects, I am sure that our Father will never withhold from us his blessing."

We shall find useful and interesting matter in this Sermon for our future Editorial labors.

BEGINNING OF THE XIX CENTURY.

[From the National Gazette.]

In the Gazette of the 6th inst. is the decision of Professor Kemp, on a question respecting the commencement of the 19th century—fixing it on the first of January 1800, instead of 1801. He make a difference between the 1834th year and the year 1834, saying that we are now in the 1835th year of the Christian era, and that on the last day of the present month, 1835 years will have been completed.

Now I would ask, does not the Christian era commence at the birth of Christ?—and did not the first twelve months of that era constitute the year *one*?—and if so, was not the year 1 the first year of the era? And if the year 1 was the first year of the era, then the year 2 was the second, the year 3 the third, and so on up to 1834, which was the 1834th and *not* the 1835th year of the era;—and on the last day of the present month we shall no more have completed 1835 years, than Christ on the 31st of December in the year 1, had completed two years. So if the first year was completed on the last of December 1, then the 100th year, or first century, was completed on the last of December 100, and consequently the 18th century on the last of December 1800, and the 19th century commenced on the first of January, 1801.

The Professor's reference to a man's age, as illustrating his position, shows the foundation of his error. The years of a man's age are numbered from the *end* of the first twelve months, the years of an era from the *beginning* of those months. M.

Easton, Pa. Dec. 8, 1834.

This question was agitated at the beginning of the year 1800, and we well recollect listening to a long discussion upon it, in which Dr. Kemp's opinion was supported by a gentleman of legal and juridical eminence in opposition to one distinguished by scientific attainments in our University. We do not know whether Professor Kemp was then old enough to enter into the argument. If he were, he was probably so bewildered upon the subject that he has not yet come to the true light. We believe there were very few persons in January 1801 who had not come to the conviction that that was the first year, or the year one of the 19th century.—Some of our young readers may live long enough to hear the question gravely agitated again.

YOUNG MEN'S NEW YORK BIBLE SOCIETY.—At the 11th Anniversary Meeting of this Society, recently held, some interesting facts were produced and commented upon. It is stated in the Report that great efforts have been made to supply every family in that great city containing all varieties of character, sects, kindreds, nations and tongues.

During the last year no less than $10,000 have been collected by the Board of Managers of the Society and been expended in the purchase of Bibles. But, it is asked by one who addressed the meeting,—"Shall the Board of Managers have it in their power to furnish every separate emigrant family with a Bible, when 36,000 emigrants arrive in the city in a year?" It is answered they shall, and that thus the "word of life shall be carried with them to the west."

CONGRESS.

In the **Senate** on Monday, Dec. 15, Messrs Calhoun, Porter, Black and Linn appeared and took their seats. Mr Buchanan also, from Pennsylvania, appeared, was qualified and took his seat.

A message was received from the President, communicating copies of his letter to George Washington Lafayette, communicating to him the resolutions of the two houses, expressing their sensibility on the intelligence of the death of Gen. Lafayette, and of the answer of G. W. Lafayette. A message from the House, communicating their proceedings at the last session, proposing to pay honors to the memory of Lafayette, was taken up, and the resolution was agreed to. On motion of Mr Webster it was ordered that a committee of five be appointed from the chair.

Mr Silsbee asked and obtained leave to introduce a bill to exempt merchandize imported under certain circumstances, from the operation of the act of May 1828, imposing duties on imports. The bill was then read a first and second time, and referred to the committee on Commerce.

In the House of Representatives, the message from the President, relative to the memory of Lafayette, being received, it was, on motion of Mr Everett, referred to the committee on Foreign Affairs.

The joint resolution for the employment of four native artists to fill the vacant panels in the Rotunda, with historical paintings, (ordered to a third reading at the last session) was taken up and read a third time. Mr J. Q. Adams expressed a doubt whether four native artists could be found who were fully competent to the execution of the task to be assigned to them. He moved to strike out *four*, thereby leaving it discretionary with the committee to employ one or more artists. This motion was debated for some time, and before the question was taken the House adjourned.

In the Senate, on Tuesday, Mr Shepley obtained leave to introduce a bill, in addition to the act allowing drawbacks on certain goods, wares and merchandize, passed January 5, 1805, which was referred to the committee on Commerce.

A statement was communicated from the Treasury department, containing an account of the imports and exports of specie for the last year, and ordered to be printed.

The resolution submitted by Mr Tipton, directing an inquiry into the expediency of making an appropriation to improve the navigation of the river Wabash, was considered, and after some remarks by that gentleman and Mr Webster, was adopted without a division. Mr Tipton spoke with severity of the course of the President, in refusing his assent to the bills previously passed by both houses in relation to this subject, and observed, in conclusion, that no future candidate for the Presidency, who shall oppose appropriations for the improvement of the western rivers, need expect to receive one fourth of the electoral votes in the valley of the Mississippi.

Mr Webster, in reference to another resolution offered by Mr Tipton, instructing the committee on Commerce to inquire into the expediency of establishing a port of entry on the Wabash, said that he should, at a proper time, express his views fully on the question, whether, in order to make an appropriation for the improvement of a particular river constitutional, a port of entry must first be established on that river.

The Senate proceeded to the election of a Chaplain, and Mr Hatch was chosen on the second balloting.

The joint resolution, submitted by Mr Benton, to amend the Constitution of the United States, was made the order of the day for Monday.

The bill introduced by Mr Clay, to appropriate for a limited time the proceeds of the sales of the public lands, was made the order of the day for next Tuesday week.

In the House of Representatives, Mr Polk, from the committee of Ways and Means, reported a bill to regulate the deposite of the public money in certain local banks; another, to repeal a part of the act transferring certain dues from the Commissioners of loans to the Bank of the United States; and a third to authorize the sale of the bank stock of the U. States: which were referred to a committee of the whole House on the state of the Union, and made the special order of the day for the first Monday in January next.

A bill was reported by the same committee, making appropriations for the payment of revolutionary and other pensions, for the year 1835, which was twice read and committed.

A resolution was offered by Mr Clayton, instructing the committee of Ways and Means to inquire into the expediency of reporting a bill to remit the duty on locomotive engines, rail-road car wheels with rolled iron tires, axles, springs, &c. already imported, or which may hereafter be imported within two years.

The House proceeded to the consideration of the special order of the day, on a bill to equalize the pay of the officers of the Navy. Various motions for the amendment of the bill were made, the discussion of which continued until the hour of adjournment.

In the Senate, on Wednesday, on motion of Mr Webster, the Senate proceeded to the consideration of the bill to provide for the satisfaction of claims due to certain American citizens, for spoliations committed on their commerce prior to Sept. 30, 1800. The bill having been read, Mr Webster rose and said, this subject had been often before the Senate in various forms, and he trusted that its general character was well understood by every member of the Senate. He therefore should not repeat what had been said on former occasions, in presenting the question to the consideration of this body. Several reports had been made, going much at large into the merits of these claims, and setting forth the obligation of making to the claimants some degree of compensation.—Those reports were accompanied by documents, statements, and estimates of a voluminous size, all of which had been printed, and he supposed had been before every member of the Senate. The session before last, (since which period not a great number of changes had been made in the Senate,) he went largely into details to shew the justice of these claims; and, at the last session, an honorable Senator from Maryland, not now here, had opened the whole subject to the consideration of this body.

Mr Webster having concluded his remarks, and no amendment having been proposed, the bill was reported to the Senate.

Some further discussion then took place, in which Mr Tyler and Mr Benton opposed the bill, which was defended by Messrs Preston and Shepley.

On motion of Mr Webster, the Senate then adjourned.

In the House of Representatives, a number of petitions were presented. The resolution offered by Mr Clayton, directing the Committee of Ways and Means to inquire into the expediency of remitting the duty on Locomotive Engines, was taken up, and the debate continued on the motion to strike out "the Committee of Ways and Means," and insert the Committee on Manufactures. A motion to lay the resolution on the table was negatived, yeas 92, nays 100. Before the question was taken on the amendment, the hour for the consideration of resolutions expired.

The House then in Committee of the Whole, Mr Briggs in the chair, took up the bill to regulate and equalize the pay of the officers of the Navy. A motion to strike out $5500 as the pay of a senior Captain, commanding a squadron, and to insert $4500, after debate was agreed to; yeas 90, nays 55. A motion for further amendments to reduce other salaries in proportion was made, laid on the table and ordered to be printed, and the committee rose and obtained leave to sit again. The House then adjourned.

In the Senate on Thursday, Mr Southard, from the Committee on Naval Affairs, reported several bills without amendment.

Mr Hendricks, from the Committee on Roads and Canals, to which had been referred the resolution directing an inquiry into the expediency of making an appropriation for the improvement of the river Wabash, made a report thereon accompanied by a bill, which was read, and ordered to a second reading, and the report was ordered to be printed.

Mr Webster from the committee on Finance, to which had been referred the bill to exempt merchandize imported under certain circumstances from the operation of the law of the 19th May, 1828, and the bill for the relief of the owners of the brig Despatch, reported them severally without amendment.

A bill reducing the postage on periodical pamphlets and to extend the franking privilege to the head of the Engineer department, introduced by Mr Bibb, on leave, was read twice and committed.

Mr Tyler, from the committee on Finance, which was directed by the resolution of the Senate to inquire into the condition and affairs of the Bank of the United States, made a voluminous report thereon, which was read at the Clerk's table, chiefly by Mr Tyler. It occupied in the reading, nearly three hours. On motion of Mr Tyler, after some remarks by Mr Benton, in which he pronounced some of the statements to be false, and a reply by Mr Tyler, in which he averred in the most solemn manner the truth of every tittle of the report, all the statements of which were founded on documents accompanying it, the report was ordered to be printed. The Senate adjourned to Monday.

In the House of Representatives, Mr Peyton, from the committee on Foreign Affairs, reported a bill for the sale of the lion and two horses received by the Consul at Tangier, from the Emperor of Morocco, as a present to the United States, and expressed a hope that it would be soon passed, in order to save the expense of keeping the animals. The resolution was read twice and ordered to a third reading.

The motion on the resolution for inquiring into the expediency of remitting the duties on Locomotive Engines, for referring the said resolution to the Committe on Manufactures, was further debated to the expiration of the hour.

The House went into Committee of the Whole on the state of the Union, (Mr Briggs in the Chair,) and resumed the consideration of the bill to regulate and equalize the pay of the officers of the Navy. Before any question was taken, the committee rose and the House adjourned.

The Senate did not sit on Friday.

In the House of Representatives, the motion for an inquiry relative to the remission of duties on Locomotive engines, was further debated. It was finally laid on the table by a vote of 123 to 85.

The joint resolution for the sale of the Lion and two Horses, received as a present from the Emperor of Morocco, was read a third time. Mr J. Q. Adams moved to amend the resolution by striking out the words "and required," in the 4th line. At present it reads, that "the President of the United States be authorized and required to make the sale." It had not been usual to require any act of a co-ordinate branch of the government; and, he presumed, it would be sufficient to authorize the President to cause the sale to be made. The amendment was adopted and the resolution agreed to.

The House then adjourned to Monday.

ECCLESIASTICAL.

The account of the Installation which follows was accidentally omitted by us in its proper time.

INSTALLATION.—On Wednesday evening, 4th inst. Rev. Artemas Boies, recently of South Hadley, was installed as pastor over the Pine Street Church in this city. The services were as follows:—Prayer by Dr Jenks; Sermon, by Mr Waterman, of Providence; Installing Prayer by Dr Fay, of Charlestown; Charge by Mr Emerson, of Salem; Right Hand of Fellowship by Mr Adams, of Essex street Church; Concluding Prayer by Mr Williams of Salem.

Ordination.—The ordination of Mr Thomas O. Lincoln, late of Boston, and recently from the Theological Institution at Newton, over the Baptist Church and Society in Kennebunk, took place on Wednesday last. Sermon by Rev. Mr Hague of Boston.

South Congregational Society in Natick.—We understand that Rev. I. H. T. Blanchard, formerly of Harvard, has received an unanimous invitation to become the pastor of the South Congregational Society in Natick, recently under the care of Rev. Mr Thompson of Salem. He has accepted the invitation, and the last Wednesday in February is appointed for his Installation.

We copy the following account of the ceremony of introducing Mr Giles to the work of the ministry, in Scotland as a novelty to us who proceed according to the long settled usages of the Congregational and Presbyterian Churches.

On Sunday morning, October 5, there was a religious service at the Unitarian Chapel, Greenock, on occasion of the settlement of the Rev. Henry Giles, as minister of the congregation. Mr Harris introduced the service, and preached from Psalm cxxii. 1, 7, 8, 9. A psalm having afterwards been sung, Mr Harris read 1 Timothy iv. and then briefly addressed Mr Giles, expressing his sympathy in the feelings and fears and hopes, which he was certain, at such a time, filled his heart; requesting him to state his motives for entering into the Christian ministry, his views of Christian doctrine, and of the duties of the pastoral office. Mr Harris made this request of Mr Giles, not to extort from him a confession of faith from which he was never to swerve, though increasing light might show him a more excellent way, but at Mr Giles's own desire, and as a means of enabling Mr Giles to state his religious feelings and principles and purposes. "God forbid," said Mr Harris, "that I should put fetters on any man's mind, or ask him to subscribe slave, even to principles which I deem most holy, benevolent and true." Mr Giles, in reply, delivered an admirable address, explanatory of the doctrines he held to be those of Christ, the objects he desired to effect, the motives by which he was animated. The sketch he drew of the conduct of a faithful and enlightened Christian pastor, was beautiful and impressive, and deeply affected the audience. Mr Harris then addressed the minister and the congregation, on their mutual and respective duties, and concluded with prayer. The chapel was well filled, and the utmost attention was manifested throughout the service, which occupied three hours. Auspiciously has the connection between Mr Giles and the Greenock congregation commenced. May the blessing of God render it subservient to the increasing improvement, virtue, and happiness of the people and pastor. At the conclusion of the service, Mr Harris returned to Glasgow, having to commence his Sunday evening lectures on the evening of the same day.

Dr Beecher and Dr Wilson.—We learn from the Cincinnati Journal that at a meeting of the Presbytery, Dr I. L. Wilson presented charges against Dr. Beecher.

These charges were, 1. *Heresy.* In Dr Beecher's view of free agency and dependence, in his sermon on those subjects delivered in Andover, Mass. 2. In his views of "total depravity," in the sermon aforesaid, and also in his sermon in the National Preacher, "on the native character of man." 3. The third charge or specification against Dr Beecher, was his being a perfectionist, in proof of which, a paper called "The Perfectionist," edited in New Haven, was appealed to. The 4th charge was, "slander of the church," in Dr Beecher's sermon on "dependence and free agency." The 5th charge was "hypocrisy, in Dr Beecher's adoption of the Confession of Faith." The above constitute the substance of the charges. The whole business was laid over to the regular spring meeting of Presbytery.

INTELLIGENCE.

DOMESTIC.

Official returns of the Senatorial Election.—The returns of the votes for Counsellors and Senators have been examined by the Council now in session, and it is ascertained that a choice has been made in all the districts except Norfolk and Bristol. Thirty four Senators are chosen, as has been already stated on the authority of unofficial returns, and there are six vacancies. In Norfolk district the Whig ticket had the highest number of votes, and in Bristol the Antimasons were highest. The thirty four Senators chosen are all the regular nominated Whig candidates of their respective districts.

Boston and Worcester Rail Road.—A hundred and fifty shares of stock in this rail road were sold at the Brokers' Board, in this city yesterday, at 98 and 100 3-4.

Rail Road from Lynn to Boston.—We are informed that arrangements are in progress for forming a company, to establish a rail road between Lynn and Boston.

The Fair.—The Fair for the benefit of the Rev. Mr Taylor's Infant School, was closed last evening. The articles which remained at evening were disposed of by Auction. We learn that the proceeds of the fair, including a liberal donation of five hundred dollars from a gentleman in Beacon street, amount to about $3000.

Norfolk Bank Robbers.—Devoe, one of the robbers of the Norfolk Bank, was on Friday convicted at the Dedham Court of Common Pleas, and sentence suspended until Saturday, in consequence of a proposition made by the prisoner to give up all that he has remaining of his share of the plunder. An officer and the President of the Bank, with one or two others, accompanied him in a coach to South Boston, where, in a corner of the Catholic Burial Ground, he directed them to a stone, under which they found $4900 in N. B. bills, of the old and new emission. His sentence will propably be materially shorter in consequence of this disclosure.

The amount originally stolen was about $24,000, of which sum $10,000 has *now* been recovered.

There were four concerned in the robbery, viz. Slater, Thorn, Graves and Devoe. Slater is under arrest, and was in this case used as States' evidence, and will be detained in durance in order to be thus used in case of the arrest of Thorn and Graves, unless he finds means to discharge his recognizance of $25,000.

Representatives to Congress.—It is as certain that Hon. Samuel Hoar is elected in the 4th District and that there is no choice in the 10th.

Supreme Court.—On Saturday the case of Mason, Blaisdell and Marcy, after an able and impartial charge by the Court, was committed to the Jury, who returned a verdict of acquittal as respected Blaisdel and Mason, but declared themselves unable to agree respecting Marcy, and were discharged.

On Monday morning, Prescott P. Pond, Isaac Parker, Alvah Kelly, and Marvin Marcy, Jr. were brought to the bar. E. G. Prescott and G. F. Farley, Esqrs. appeared as their Counsel. The prisoners were arraigned on an indictment for arson in the Ursuline Convent, the Attorney General having, as respects these defendants, abandoned the other counts of the indictment.

South Carolina.—We hear, with the most heartfelt satisfaction, from the Seat of Government of this State, that a complete reconciliation has taken place between the two parties in the Legislature, heretofore designated as the Union party and State Rights party. The test oath, which has become a part of the Constitution, has been so explained, by those who have passed it, as to divest it of the exceptionable character given to it by construction. The opposition then waived their intention to resist it. The bills proposed by the majority, (to enforce the test act) familiarly called the Treason Bill and the Judiciary Bill, a pacification having been made, go of course by the board.

On the day of this pacification, and immediately after it, came on the election of Governor of the State. George McDuffie was elected, and received the unanimous vote of the Union Party as well as of the State Rights Party. Who is there that does not rejoice in this restoration of concord in one of the great families of our Republic? For ourselves, it is a long time since we have heard of anything which has given us as much pleasure.—*Nat. Intelligencer.*

FOREIGN.

London papers to Nov. 15 have been received.

ENGLAND—The principal news from England relates to the DISSOLUTION OF THE MINISTRY.

The morning Chronicle of the 15th says, We have to communicate the astounding intelligence, that Lord Melbourne's Administration has ceased to exist. His Lordship repaired to the King on Thursday, and returned last night to announce to his colleagues the event. His Majesty, we learn, expressed no dissatisfaction with Lord Melbourne's Administration; but he let it be understood that he considered it at an end with the death of the late Earl Spencer, and the consequent removal of the present Earl to the House of Lords.

Then follow speculations upon the hopes and fears of the Tories. But the Chronicle allows them no hope.

From this moment all the dissensions among Reformers are at an end. The question is not now whether more or less ought to be demanded—whether the Lords should have a longer or shorter trial—whether we have hitherto proceeded too slowly with reforms, or satisfied the fair claims of the people,—but whether we shall bend our necks under the yoke of the Conservatives. The question will no longer be, whether the Dissenters should be satisfied with less than the full amount of their demands at this time,—but whether the proud High Churchmen shall once more domineer over us, and laugh to scorn the endeavor to introduce reform into the Augean stable of the Irish sinecure Church. The first fruits of the new Administration will soon be felt in Ireland. God grant that Orange insolence, stimulated by success and the certainty of impunity, may not indulge in excesses, by which Ireland may become the theatre of unspeakable calamity!

Again,

The Duke of Wellington has, we believe, been with the King; but what course will be held, we know not. It is probable that an attempt will be made to disunite the Whigs and the Reformers, by holding out terms to some of them to join a comprehensive Administration. But no Administration which hesitates to carry through the work begun has any claim to the support of any Whig. No Administration which hesitates to reform the Church of England has any claim to the support of a Liberal. No Administration which refuses to do justice to the Dissenters can have any claim to the support of any Whig Statesman. But the Conservatives wish to be in power only to prevent these Reforms, and they dare not concede them. And any member of Lord Melbourne's Ministry who joins the Conservatives, on vague promises and liberal measures, is a traitor, and should be accounted such. Let the friends of liberal measures only hold together, and they must be successful.

It will be recollected, says the editor of the Boston Daily Advertiser, that the change alluded to, occasioned by the death of old Lord Spencer, was the transfer of Lord Althorp, his son, to the House of Lords, in consequence of which he vacated the office of Chancellor of the Exchequor, and the administration were deprived of his sevices as leader of the House of Commons.

The London Times says; the King has taken the opportunity of Lord Spencer's death to turn out the Ministry; and there is every reason to believe that the Duke of Wellington has been sent for. The Queen has done all.

FRANCE.—*New Ministry.*—The appointments were thus officially announced in the Moniteur on the 12th.

The Duke de Bassano is appointed Minister of the Interior and the President of the Council.

M. Bresson, French Minister Plenipotentiary at Berlin, Minister for Foreign Affairs.

Lieutenant General Baron Bernard, Minister of War.

Baron Charles Dupin, member of the Chamber of Deputies and of the Council of Admiralty, Minister of the Marine.

M. Teste, Member of the Chamber of Deputies, Minister of Commerce.

M. Passy, Member of the Chamber of Deputies, Minister of the Finances.

M. Persil retains the Justice Department.

The interim of the Foreign Department will be filled by General Baron Bernard, Minister of War, and that of Public Instruction by M. Teste, Minister of Commerce.

Lieutenant General Bernard, Minister of War, is created a Peer of France.

The Chamber of Peers and the Chamber of Deputies, which were prorogued to the 29th December, will assemble on Monday the 1st of Dec.

Gen. Bernard, and M. Bresson, are well known in this country, the former having acquitted a high reputation, while holding a high office in our military service, and the latter having resided some time at Washington, in the capacity of Secretary of Legation, where he married a daughter of Mr Justice Thompson, of the Supreme Court.

The French Deputies were convoked for the 1st instead of the 29th of December. This change, it is stated was made at the solicitation of Mr Livingston, our Minister, with a view to an early consideration of the subject of the American indemnity.—*Daily Adv.*

LATER FROM FRANCE.—*Dissolution of the New Ministry.*

The New Ministry which was announced on the 12th Nov. on the 15th, as appears by papers of that date, had resigned, and their resignations had been accepted by the King.

The *Constitutionel* mentions only four Ministers as having resigned, the Duke de Bassano, and Messrs Teste, Passy, and Charles Dupin. It adds:—"On Thursday evening, after M. Dupin's dinner, the Ministry still existed and assembled in Council. There the first important question submitted to the new Cabinet, the bill for 25 millions claimed by the United States, was discussed. It appears that the doctrinary *coterie*, although expelled from the Cabinet, was still powerful enough to give ascendancy to its opinions, since the bill for 25 millions, precisely as it had been rejected by the Chamber, was recommended.

This was enough to enable the new Ministry to foresee what was in store for the future. Moreover, many circumstances contributed to show that obstacles of every kind would be raised.

M. Passy firmly stated that he could not consistently present as a Mintster, a bill which he had opposed as a deputy. He insisted, with the most honorable eagerness, that it would be flying in the face of the Chamber to reproduce, without a single modification, a law rejected by the most significant majority. Messrs Teste and Charles Dupin seem to have supported M. Passy in this struggle, wherein the word 'resignation,' which is the *veto* of every honest Minister, was several times pronounced. The Council was broken up, and Messrs Teste and Passy having previously concentrated together, sent in their resignation at midnight.

M. Charles Dupin, on hearing the fact very early in the following morning, sent in his own, which was followed by that of the Duke de Bassano. Messrs Mole and Thiers are commissioned to recompose this Cabinet, twice found to be impossible.

Various speculations appear in the different journals upon the causes of the resignation of the new Ministers, and upon the manner in which their places will be filled. A letter from Paris, 15th Nov. is quoted in the Daily Advertiser in which the writer says

It is now expected that his Majesty will take back his preceding Ministers much as they before stood, and overtures are making today for this arrangement.

The *Courier Francais* asks if the meeting of the Chamber of Deputies which had been hastened a month in consequence of the formation of the new ministry of Nov. 10 will not be postponed, now that there is no minisiry.

It is stated in the Paris papers, under date of Toulon Nov. 7, that the cholera was increasing on board the U.S. ship John Adams. She was to sail from Toulon in a few days. The quarantine officer placed on board had died.

SPAIN.—The civil war was carried on with considerable vigor in the north of Spain. Zumalacarreguy had gained considerable advantages, in several encounters with the queen's troops, but on the other hand, Gen. Mina had taken the field and was received with enthusiasm. His movements had been successful.

The *Compilador* of Madrid of the 3d inst, has the following:—"A conspiracy has been discovered at at Cuenca, and 50 persons have been arrested.—Among them is the Superior of a Convent, in whose possession was found a list containing the names of 35 persons who were to be assassinated. Don Manuel Policy Alcover, Administrator of Papal Bulls, who had appropriated part of the funds of his office to raising men in some of the towns of the Province of Lamancha, Don John Gamboa, and Don Santos Vaillente, one of the Commanders of the Royalist Volunteers."

GERMANY.—The Sovereign Princes and free cities of Germany after meeting in Council at Vienna, to the best means for preserving the Constitution of the Germanic Confederation, as established by the Fedral Compact, to determine measures which should be taken in common for the preservation of public tranquility and legal order in individual Federal States, have agreed upon the establishment of an Arbitral Tribunal, whose functions will be to decide cases of differences which may arise between the Government and the States, wherever the law or the Constitution may be insufficient for the purpose, together with the necessary rules for the forming of the tribunal, and for its regulation.

The Subscriber acknowledges the receipt by the hands of Miss E. Goodrich, of seventy dollars from ladies in Boston for the use of Students in the Theological School. H. WARE, Jr.

Cambridge, Dec. 22. 1834.

TEMPERANCE ADDRESS.

An Address will be delivered by Lucius M. Sargent, Esq, by invitation of "Ward One Temperance Society," on Sunday evening, Dec. 28, at 6 1-2 o'clock, at the Salem Street Church,—Rev. Mr Blagden's.

The Public generally are invited to attend.

BRADLEY N. CUMINGS, Secy.

PROPRIETOR'S NOTICE.

The Proprietor of the Christian Register sends his paper this week to the Subscribers for the "Unitarian" (published at Cambridge.) The readers of the "Unitarian" will perceive, by the December number just published, that it will now be discontinued.

An arrangement has been made with the publishers of the "Unitarian," for the transfer to the Christian Register of the subscriptions of all those to whom it may be agreeable to take the Register instead of the "Unitarian." This paper will be sent to the subscribers for the "Unitarian" during the remainder of the present month, with no other expense to them than the postage; and it is hoped that it will be found an acceptable substitute for that work. The terms of the Christian Register are printed on the last page, at the close of the last column. It will be sent by mail weekly in season to be received on Saturday in all places within 200 miles of Boston, where there are daily mails from this city.

Any person who may not wish to receive the Register as a substitute for the Unitarian, will do the publisher a favor, if he will return by mail before January 1st, a copy of the Register, with his name upon it, directed "Christian Register, Boston."

MARRIAGES.

In this city, by Rev. Mr Dean, Mr Isaiah Faxon to Miss Lucinda Henry

In this city, by Rev. Mr Himes, Mr Rowland G. Paine, of Marshfield, to Miss Sarah H. Cook, of Boston.

In this city, Mr John J. Peeler to Miss Mary Ann French; Mr Luther Taylor to Miss Louisa Rice.

In this city, on Monday evening, by Rev. Mr Ripley, Mr Cornelius Bramhall, (firm of Manley and Bramhall) to Miss Anne Rebecca, daughter of Wm. Reed, Esq.

At Lancaster, 10th inst. by Rev. Dr Thayer, Mr George Gray, of Boston, to Miss Jane Buttrick, of L.

In New Haven, 18th inst. Rev. Wm. Beale Lewis, of New York, to Charlotte Lansing, eldest daughter of Arthur Tappan, Esq.

In Wilmington, N. C. Mr M. Ashley Curtis, of Charlestown, Mass. to Miss Mary Jane, daughter of Dr A. J. DeRosset

DEATHS.

In this city, on Sunday last, Laura Olivia, youngest daughter of the late Otis Norcross, 10 years.

In this city, Miss Eliza Burrows, formerly of Concord N.H. 29.

In Charlestown, 15th inst. Col. W. Fernald, 53.

In Salem, Col. John Hathorne, 87—he was one of the Electors of President Jefferson in 1804.

In Natick, on Tuesday the 9th inst. John Atkins Esq. 99.

In South Hingham, 10th inst. Miss Lydia L. daughter of Mr Ensign Cushing, 17.

At his residence, in Martinsburgh, N. Y. after a short illness, Gen. Walter Martin, 70.

In Albany, Leonard Ganesvoort, Esq. 81, an Alderman for more than thirty years; for a number of years Judge of the Court of Common Pleas.

In Utica, 8th inst. Hon John C. Chamberlin, formerly of New Hampshire, 62.

In New Orleans, Oct. 26th, Mr Dennis Bond, formerly of Westbrook, Me. and more recently of Boston, 22.

In Selma, Alabama, on or about Nov. 3, Mr Daniel B. Prowse, formerly of Massachusetts, about 35. The deceased is supposed to have left considerable property.

In Dorchester County, Maryland, on the 13th inst. Hon. Charles Goldsborough, formerly Governor of Maryland.

FOREIGN REVIEWS.

REPUBLICATION of the Edinburgh, Quarterly, Foreign Quarterly, and Westminster Reviews.

The numbers of each work will be printed separately, on good paper, and with a new type, and will form an exact copy of the European editions.

Price for the whole series comprising the regular numbers of each of the four Quarterlys $8,00 per annum.

To those who take less than the whole, the terms will be as follows:—

For three of them $7, per annum.
For two of them 5, per annum.
For one of them 3, per annum.

The cost of these works when imported is $32.

No 5 of these series containing the Westminster for July is Just published—No. 6 will contain the Edinburgh for October, and will be ready in a few days.

E. R. BROADERS, Publisher 127 Washington st. (up stairs.) dec 27.

EDINBURGH REVIEW, No. 121; being No. 6 of the Republication of the Foreign Reviews at $8,00 a year.

This series embraces the Edinburgh, Quarterly, Foreign Quarterly and Westminster Reviews. The four works are $8, any three $7, two $5, one $3,00.

E. R. BROADERS Publisher, 127 Washington street. dec 27

JUST published, The Childhood of Jesus. A Gift from a Pastor, to the Children of his Flock. Second Edition, at 80 cents the dozen.

The Unitarian for December 1834.

In Press and shortly to be published, the Life of Rev. George Crabbe, L. L. B. by his son, Rev George Crabbe, A. M.

JAMES MUNROE, & Co. Boston Bookstore No. 134 Washington street. dec 27

LIBERAL PREACHER FOR OCTOBER.

JUST published, at 134 Washington St. The Liberal Preacher for Oct. 1834, containing two Sermons by Rev. H.B. Goodwin of Concord, Mass.—"The active qualities in the character of Jesus"—and "Government of the thoughts."

Also the Liberal Preacher for Nov. containing a sermon by Rev. Bernard Whitman.—"Continual Rejoicing." dec 27

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREEN Bookseller 124 Washington st. has in press, to be published season for Christmas and New Year.

"Reflections in Retirement" by the Author of *Pious Thoughts.*

Among the many interesting subjects will be found "An Address to the Children of Sabbath Schools"—Reflections on the closing of the old, and opening of the new year.

On hand

A few Copies of *Pious Thoughts*, also a great variety of beautiful Books, for Children and others suitable for the approaching season. 3t dec 20

THE JUVENILE MISCELLANY.

FOR December. This day published by E. R. BROADERS, 127 Washington-st. (up stairs.)

CONTENTS.

The Fisherman's Family—"Is it Sunday there"—The Agate—Horace Warton—The Fox and the Mask—The Benevolent Boy—Ellinor's Visit to her three Aunts—The Little Prattlers—The Beautiful Sight—Sailor Boy's Song. dec 20.

THE NEW-ENGLAND MAGAZINE.

ON the 8th of January, 1835, will commence its eighth volume. This periodical has now been published for three years and a half, with a reputation and patronage increasing till it is sufficient to insure its permanent success. With the November number it passed into the hands of new proprietors, who have also become proprietors of the UNITED STATES MAGAZINE, and propose to conduct the united work on the plan of the most popular English Magazines. It is the intention of the editors to devote the New England Magazine, as far as possible, to the immediately exciting topics of the day; and to make it essentially an AMERICAN periodical.

I. Under the title of ORIGINAL PAPERS, it will contain articles on the most prominent subjects of domestic politics, advocating in the fullest extent the great principles which have made the name of WHIG synonymous with that of the advocate of free opinions and equal rights; Sketches of travel and adventures at home and abroad; views of foreign and domestic literature; Personal reminiscences of distinguished men and remarkable events; Poetical sketches, essays, tales, and miscellaneous articles.

II. A Monthly Commentary on the most important topics of the time.

III. Notices of New Publications.

IV. Historical Record—devoted to the politics and statistics of the States and the Union.

V. Memoirs of eminent individuals, lately deceased.

VI. Foreign Intelligence.

VI. Literary Intelligence.

CONDITIONS.

The numbers will average eighty pages each, delivered punctually on the first of every month, at $5 per annum, payable on the delivery of the 4th number.

JAMES MUNROE & CO. Publishers.

☞E. R. BROADERS, 127 Washington-st. General Agent for the Magazine, to whom Orders and all Communications are to be addressed; and by whom subscriptions will be received.

The circulation of the N. E. Magazine renders it a desirable medium for advertizing; a sheet of eight pages will be devoted to this purpose in each number. Advertisement to be left with E. R. BROADERS, as above directed. 1st. dec 20.

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"He shall give his angels charge over thee, to guard thee in all thy ways."—PSALM XCI. 11; MAT. IV. 6.

"His angels" "are all ministering spirits."—HEB. I. 13. 14.

I have read in a holy scroll unfurled,
That pure spirits might visit this mortal world;
And I 've thought in the deep blue, starry night,
Revealed to my gaze was their luminous flight.

And oft when I 've prayed, as the rising sun
Was mounting the skies his glad race to run;
I have felt in my heart an extatic joy
That proved the good spirits beheld my employ.

When sorrows have shaded my brow with deep gloom,
And hope seemed extinguished within the lone tomb,
Light has beamed on the darkness that shrouded my soul,—
And then,—oh, I 've *felt* the Bright Spirits' control.

When treading earth's paths, and oppressed with its cares,
Assailed by temptation,—and shaken by fears;—
Cares have lost their dull weight,—and temptation its power,—
And fears were dispersed as the Angel passed o'er.

Thou Father, Almighty! still deign this blest aid;
Then my soul shall not swerve, nor my heart be afraid;—
Let thy ministering angels, by day and by night,
Lead my footsteps on earth,—then guide upward my flight.

X.

FOR THE CHRISTIAN REGISTER.

"Call thy Sabbath a delight—holy to the Lord."—ISAIAH LVIII. 13.

Hail to the Sabbath day!
The day divinely given,
When men to God their homage pay,
And earth draws near to heaven.

Lord, at this sacred hour,
Within thy courts we bend;
And bless thy love and own thy power,
Our Father and our Friend!

Lord's Day, Dec. 15. X.

MISCELLANEOUS.

WILLIAM DOUGLASS M. D.

Extracts from Memoirs of Wm. Douglass, M. D. by Dr Timothy L. Jennison.

Dr Douglass it appears was born at Gifford, near Edinburgh. In June, 1716, it is stated, he came to Boston, having been previously in Philadelphia.

Dr Douglass was the bearer of letters of recommendation and introduction to the venerable Increase Mather, and his son Cotton Mather, as also to Rev. Benjamin Colman. He was courteously received by them, and some degree of intimacy arose between him and the younger Mather. In order to elucidate an important subject which occurred soon after this period it seems highly proper to state that Dr Cotton Mather had already been in England and Scotland, where he was treated with considerable attention by many literary people, and then, or soon after, was elected a member of the Royal Society. At that time, and subsequently, the approved papers of said society were published in numbers for two, three, or four months each; and Dr Douglass then held the numbers 339 and 347, containing the publications of that society relative to the new mode of communicating and treating the Small Pox by inoculation. He lent them to Dr Cotton Mather, and received them again, after he had read them at his leisure. As soon as that odious disease appeared in Boston, in April or May, 1721, it proved of a bad kind, (or was badly treated,) and an alarm was very naturally excited among all ranks of the people.

Dr Mather having an enthusiastic belief of the safety and salutary introduction of inoculation at that juncture, wrote a circular letter to Dr Nathaniel Williams, one of the selectmen and a physician, to be communicated to Dr Douglass, and nearly all the practitioners, inviting them to introduce inoculation, and concludes thus:—Gentlemen, my request is, that you would meet for a consultation upon this occasion, and so deliberate upon it, that whoever first begins the practice, (if you approve it should be begun at all) may have the countenance of his worthy brethren to fortify him in it. *June 6th, 1721.*

Dr Mather's acquaintance with Dr Douglass was "but of yesterday," and although he might view him as a young man of much intelligence and merit, yet it seems he did not view him as sufficiently stable and qualified to take the lead in such a novel and momentous, yet precarious undertaking. Unhappily for his temporary peace, he forbore to communicate with Dr Douglass in any direct way. Neither does it appear that any of the other physicians saw fit to give him early and seasonable notice of the circular. Meantime all the physicians, saving Dr Boylston, declined meddling with the proposed undertaking. Besides they did not incline to expose themselves to criminal prosecution, in the supposable case of losing any of their patients. Had Dr Mather divulged all his views of this affair at first, to Dr Douglass, candidly and explicitly, it might have greatly abated his decisive opposition, although without appeasing the angry feelings of his townsmen, who had no time for deliberation on the subject. It was wholly new to them, and the dread of it preponderated over every other consideration.

In defence of Dr Boylston, we may here observe, that although he knew that by inoculating his own family or others, he subjected himself to high penalties, yet it must be said, that the disease was spreading extensively in the town. That the guards who had been placed by the selectmen at the infected houses, had been dismissed as useless; the nurses who had been in attendance on the sick, were every hour walking the streets, to take fresh air, or consult the physicians about any sudden complaints of their patients, without taking any special precautions on their part. His own wife had fled into the country, leaving with him their beloved son, of twelve ago, and a faithful black servant. Upon these two he decided to make the momentous experiment, and it proved successful. He did not conceal the fact, choosing to abide the consequences. This proceeding, in defiance of the law of the Province for protection against the spreading of the infectious diseases and positive prohibitions of the magistrates and selectmen, and in avowed opposition to the well known feelings of a majority of the clergy, (ten to six) and inhabitants, could not but cause excitement. The accommodating Governor (Shute) readily accorded with the general feeling; and appointed a day of fasting and prayer to avert the calamity. He and his council thought favorably of the measure, while the deputies took other ground.

Divers pamphlets, twelve or more in number, were published for and against these innovations. The clergy, we have already remarked, were divided, and some of them had much to say on a subject they could not clearly understand.

Meantime Dr Douglass inflamed with resentment at the ostensible neglect and treachery of Dr Mather, instantly appeared in opposition to the practice of inoculation, and continued openly hostile to the mode of proceeding, while the epidemic lasted.

He withheld for inspection or republication in Boston, the London accounts, (the communications of Timonius and Pylarinus.) Much inkshed was occasioned thereby, and bitter recrimination.

It also became a question of conscience.—Those adults who died under its operation, were considered as self-murderers; and their physicians no better! In the opposition at this time, figured mightily, Mr John Williams, a tobacconist, in more than one publication, replete with humor, and keen satire, if wanting good logic.

The Rev. B. Colman displayed his talents in a sensible well-written pamphlet. But as it lacked *medical* accuracy, it subjected him to Dr D.'s irony.

The venerable Increase Mather came out also in an attempt to elucidate the subject, and reprobated Dr D. as a liar, designing to "jeer and abuse the faithful messengers of God." This hasty assertion ought not to be admitted as approaching the truth; for no one of the American, British, or French biographers, whose publications are known, attach any such imputation to his character. Neither did Governor Hutchinson, who was his cotemporary, knew him well, and besides had an evident dislike to the man.

No ther would he have spared him in that respect, after having publicly noticed blemishes of a fainter hue. Dr D. took his own way to defend himself. His first letter to his friend, Dr Alexander Sandilande, in London, bears date December 22, 1721; and was verily a harsh, hasty, offensive production. His mind misgave him before he had closed it, as he adds in a postscript, that possibly he had been too rough in what he had written. He tells his own story, and then relates the argument brought in favor of the novelty, and then states his objections to the supposed improved method; and lastly a few remarks on the practice.

His second letter to Dr S. is dated February 15, 1722. His object in writing it seems to have been to smooth over a part of what he had formerly written, to repel the charge of calumniation from himself, to disavow any imputation on the clergy *generally*, but not on all of them, and is constantly exclaiming against precipitancy in so momentous a concern. He calls it infatuation. And so it was. And if clergymen or others were to attempt the like in the same unguarded way now, they would soon find the strong arm of the magistrate raised in opposition to their project. Writing of President Mather, he says, the venerable Doctor Increase Mather, deservedly esteemed by all in this country, his name and character with me shall be sacred. No provocation can oblige me to show him any disrespect. Of the son, he writes far otherwise. 'Tis from our enemies that we are to learn all the truth; and those best acquainted with Dr Cotton Mather's private life and literary reputation, must decide whether Dr D. was justified in stigmatizing him as "a man of whim, credulity, and vanity.

Dr Mather's circular to the physicians was temperate, judicious, and by no means unreasonable. Neither party had viewed the subject in all its bearing; and both parties were ignorant of the important circumstance, that it was equally as infectious in the one case, as in the other; and that it would be unfavorably affected by other diseases prevailing in the different seasons of the year. Hence it was, that the advocates for the new mode had not the forethought of forbearing to inoculate in the sickly months, or of secluding their patients from intercourse with others liable to it.

Providentially, the experiment was made in a healthy month, (June) and all the cases in July and August were favorable, excepting one of a lady, who probably had previously caught it otherwise.

Dr Douglass was not slie or negligent at his post. He fearlessly reprehended what he thought amiss; did not spare the magistrates, the clergy, the physicians, or people of New England. He assigned as reasons for declining to publish the accounts he had received from England, that he had more regard to the lives and health of his neighbors than thus to lead them into a snare. The obstacles against it that occurred to him, were, that spreading it was felonious, that it was sometimes fatal, that there was much hazard of communicating with it other life-lasting ailment. He censured the rashness of communicating it without taking divers precautions to protect others from its virulence. He exclaimed against beginning the experiment in the centre of the town, where at that time infection was not known to exist. Inoculating indiscriminately patients of all ages, without being assured of success on the young and healthy. Neglecting to petition the government that none should be inoculated, till a record was made, so that the event should be known, and other precautionary measures taken. He charges the inoculators with lying and equivocation, while endeavoring to keep the public in the dark. Nevertheless, he admits the possibility of its becoming a specific preventative of the natural Small Pox, if previously sanctioned by the Legislature, and managed by other hands than old women, madmen, and fools, and (conjectures) further, that the subsequent evils of it may be obviated by the proper use of mercury, antimonial remedies, and sulphur. And wished to have the practice suspended in town and country, till some method or contrivance should be found out to make it more easy to the patient, and safe to the community.

All parties seem to have been guilty and indiscreet. Discord and want of harmony naturally followed.

PUBLIC SCHOOLS.

The following extract is from a "Report on the State of Public Instruction in Prussia, addressed to the Count De Montalivet, Peer of France, Minister of Public Instruction and Ecclesiastical Affairs; by M. Victor Cousin, member of the Royal Council of Public Instruction." Translated by Sarah Austin. The closing part of the volume, embracing the Author's practical reflections, and application to France.

Without neglecting physical science, and the knowledge applicable to the arts of life, we must make moral science, which is of the higher importance, our main object. The mind and the character are what a true master ought, above all, to fashion. We must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction,—that is, to speak distinctly, Christian instruction,—in the first rank in the education of our normal schools. Leaving to the pastor of the place, the care of instilling the doctrines peculiar to each communion, we must constitute religion a special object of instruction, which must have its place in each year of the normal course; so that at the end of the entire course, the young masters, without being theologians, may have a clear and precise knowledge of the history, doctrines, and, above all, the moral precepts of Christianity. Without this, the pupils, when they become masters, would be incapable of giving any other religious instruction than the mechanical repetition of the catechism, which would be quite insufficient. I would particularly urge this point, which is the most important and the most delicate of all. Before we can decide on what should constitute a true primary normal school, we must determine what ought to be the character of a simple elementary school, that is, a humble village school. The popular schools of a nation ought to be imbued with the religious spirit of that nation. Now without going into the question of diversities of doctrine, is Christianity, or is it not, the religion of the people of France? It cannot be denied that it is. I ask, then, is it our object to respect the religion of the people, or to destroy it? If we mean to set about destroying it, then, I allow, we ought by no means to have it taught in the people's schools. But if the object we propose to ourselves is totally different, we must teach our children that religion which civilized our fathers; that religion whose liberal spirit prepared, and can alone sustain, all the great institutions of modern times. We must also permit the clergy to fulfil their first duty,—the superintendence of religious instruction. But in order to stand the test of this superintendence with honor, the schoolmaster must be enabled to give adequate religious instruction; otherwise parents, in order to be sure that their children receive a good religious education, will require us to appoint ecclesiastics as schoolmasters, which, though assuredly better than having irreligious schoolmasters, would be liable to very serious objections of various kinds. The less we desire our schools to be ecclesiastical, the more ought they to be Christian. It necessarily follows, that there must be a course of special religious instruction in our normal schools. Religion is, in my eyes, the best—perhaps the only—basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Scotland, and Germany; in all it is profoundly religious. It is said to be so in America. The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Freres de la doctrine Chretienne* (Brothers of the Christian doctrine). These are facts which it is necessary to be incessantly repeating to certain persons. Let them go into the schools of the poor,—let them learn what patience, what resignation, are required to induce a man to persevere in so toilsome an employment. Have better nurses ever been found than those benevolent nuns who bestow on poverty all those attentions we pay to wealth? There are things in human society, which can neither be conceived nor accomplished without virtue,—that is to say, when speaking of the mass, without religion. The schools for the middle classes may be an object of speculation; but the country schools, the miserable little schools in the south, in the west, in Britanny, in the mountains of Auvergne, and without going so far, the lowest schools of our great cities, of Paris itself, will never hold out any adequate inducement to persons seeking a remunerating occupation. There will doubtless be some philosophers inspired with the ardent philanthropy of Saint-Vincent de Paule, without his religious enthusiasm, who would devote themselves to this austere vocation; but the question is not to have here and there a master.

We have more than forty thousand schools to serve, and it were wise to call religion to the aid of our insufficient means, were it but for the alleviation of the pecuniary burthens of the nation. Either you must lavish the treasures of the state, and the revenues of the communes, in order to give high salaries, and even pensions, to that new order of tradesmen called schoolmasters; or you must not imagine you can do without christian charity, and that spirit of poverty, humility, courageous resignation, and modest dignity, which Christianity, rightly understood and wisely taught, can alone give to the teachers of the people. The more I think of all this, the more I look at the schools in this country, the more I talk with the directors of normal schools and councillors of the ministry, the more I am strengthened in the conviction that must make any efforts or any sacrifices to come to a good understanding with the clergy on the subject of popular education, and to constitute religion a special and very carefully-taught branch of instruction in our primary normal schools.

I am not ignorant, that this advice will grate on the ears of many persons, and that I shall be thought extremely *dévot* at Paris. Yet it is not from Rome, but from Berlin, that I address you. The man who holds this language to you is a philosopher, formerly disliked, and even persecuted by the priesthood; but this philosopher has a mind too little affected by the recollection of his own insults, and is too well acquainted with human nature and with history, not to regard religion as an indestructible power, genuine Christianity, as a means of civilization for the people, and a necessary support for those on whom society imposes irksome and humble duties, without the slightest prospect of fortune, without the least gratification of self-love.

[From the Independent Messenger.]

NEWSPAPER SOLILOQUY.

MR. EDITOR—As I was looking over a late number of the "Messenger," my attention was attracted by a few remarks concerning the numerous complaints uttered against the brethren of your craft, and was reminded by them of the soliloquy of a newspaper, which I recently overheard. If you think it worth inserting in your valuable paper, you will perhaps by so doing perform a good service for the

NEWSPAPER FAMILY.

"How hard is my lot! More is demanded of me than it is possible for any mere mortal to perform. The task assigned is no less than that of pleasing every body. Impossible! of course wherever I go, whether to the reading room or private parlor, at almost every hour of the day, my ears are saluted by a variety of complaints. When anticipating praise, I hear censure. In some dwellings, where unfortunately having obtained admittance, I find the inmates displeased with themselves, they are displeased with me; my pages are glanced at with impatience, I am hurled across the room in the most unceremonious manner, and it may be considered a lucky circumstance, if I am not committed to the flames.

Again, I am met by a lover of every-day gossip, and with him I find no favor, because I do not abound in chit-chat and idle tales. All the consolation I receive, is, that I may never again be permitted to enter his doors. At the next step, I am accused of being a tatler, deserving contempt—now the articles inserted for the entertainment and instruction of my reader are too long. Then my paragraphs are too short.—They are hardly begun before they are ended. Some are never tired of reading, and others are never tired of complaining, that they must read so much upon one topic. Here my stories are thought too dull, and there too trifling, here I am too grave, and there too gay, sometimes I am too full of poetry and at others overloaded with prose or advertisements, or encumbered with tales of horror to excite wonder and fear. Then the *paper* is poor, the type so obscure, that it is enough to spoil one's eyes to attempt to read its impressions. In short, I might employ myself for hours or days in enumerating real or imaginary causes of complaint. I am almost weary of my life. I have endeavored to please every body year after year; but without success. To destroy myself would be an unjustifiable act of suicide. I am resolved therefore to assume and retain an independent tone, and then, if I please no one else, I shall please myself."

INDIAN GRATITUDE.

Soon after Litchfield began to be settled by the English, an unknown Indian came into the inn at dusk, and requested the hostess to furnish him with food and drink; stating that he had no success in hunting, and could not pay till he had better fortune. The woman refused, calling him a lazy, drunken, good-for-nothing-fellow. A man who sat by, noticed the Indian as he turned away from the inhospitable place, and perceiving that he was suffering very seriously from want and weariness, he generously ordered the hostess to furnish him a good supper, and call on him for payment.—After the Indian had finished his meal, he thanked his benefactor again and again, and assured him he should never forget his kindness, and would, if it were in his power faithfully recompense him. Many years after this, the Indian's benefactor was taken prisoner by an Indian scout, and carried into Canada. He was saved from death by one of the tribe, who asked leave to adopt him in the place of a son who had fallen in battle. Through the winter he experienced the customary effects of savage hospitality. The following autumn, as he was at work in the forest alone, an unknown Indian came to him and appointed a meeting at a certain place on a given day. He found the Indian provided with muskets, ammunition and knapsacks. The Indian ordered him to arm himself and follow him.

Their course was towards the south, and day after day the Englishman followed, without being able to conjecture the motives of his guide.

After a tedious journey, he arrived at the top of an eminence, commanding a view of a country somewhat cultivated and populous. "Do you know that country?" said the Indian with an arch smile. "O yes, it is Litchfield," replied the white man, as he cordially pressed his hand. —"Many years ago, you gave weary Indian supper there," said he, "the promise to pay you, and he pay you now. Go home and be happy."

MACKLIN'S ADVICE TO HIS SON.—"I have often told you that every man must be the *maker or marrer* of his own fortune. I repeat the doctrine, he who depends upon his incessant industry and integrity, depends upon patrons of the noblest and most exalted kind; these are the creators of fortune and fame, the founders of families, and can never disappoint or desert you. They control all human dealings, and turn even vicissitudes of any unfortunate tendency to a contrary nature. You have a genius, you have learning, you have industry *at times*, but you want *perseverance*, without it you can do nothing. I bid you bear this motto in your mind constantly,—PERSEVERE."

AN ANCIENT DINNER PARTY. Some benevolent individuals at Taunton, England, last year provided a dinner for some aged people of their acquaintance, which afforded so much satisfaction to all concerned, that they determined on repeating it this year, and in consequence opened a subscription, which was so well filled, that a sumptuous repast was provided on the 2d September, at which were assembled 200 very ancient men and women.—The general interest of the scene was heightened, by witnessing two old folks, Catherine Wolcott, in her 103d year, and Thomas Phippen, in the 102d year of his age, who sat side by side, and were disposing of their beef and pudding at a round rate. The united ages of the venerable diners, amounted to 13,000 years.

ESSLEBEN. Eisleben presents a better appearance at a nearer view than Halle. We visited the house in which Luther was born, two upper rooms of which are devoted to his memory. The walls are hung with paintings of his day, and the cabinets contain besides numerous articles devoted to his memory, the wedding rings of himself and bride, original letters of Luther, Melancthon and Zuinglius, and an original commission for the sale of indulgences by Tetzel, the first match which caused the flame of the Reformation. Luther's writing desk stands also in the room, consisting of a small board of about 20 inches square, resting upon the back of a swan which stands upon a table. This apparatus as to convenience, might have been designed as a means of penance for the industrious monk, by his jealous superiors. We visited the church in which he was baptized; and then some of the few who still possess the spirit of Luther, among the number of spiritually dead and unbelieving, and refreshed by their warm and spiritual conversation, left the city.—*Correspondence of N. Y. Telegraph.*

ORIENTAL PRIDE. Though Lord William Bentinck is looked upon as a man of simple habits and manners, his baggage, when moving on a progress as Governor-General of India, is described as being carried by 103 elephants, 1300 camels, and 800 wagons drawn by bullocks, and these escorted by two regiments, one of cavalry, the other of infantry.

MORAVIAN MARRIAGES.—Miss Hamilton told us a pleasant anecdote of Hulton, the Moravian, who has the honor of being occasionally admitted to the royal breakfast table. "Hulton," said the king to him one morning, "Is it true, that you Moravians marry without any previous knowledge of each other?" "Yes, may it please your majesty," returned Hulton, "our marriages are quite royal."

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835 The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*

J. G. STEVENSON, *Sec'ry.*

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PHRENOLOGICAL BOOKS.

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Also, just published, for sale as above,

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A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

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